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**SHREE SHREE
CHAITANYA CHARITAMRITAM**

By
The Most Revered

**Shree Shreemat
Krishnadasa Kaviraja Goswamee.**

(Translated into English)

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To
The All-Merciful Lotus-feet of
My Most Holy-Master
(Shree Shreemat Lord Gurudeva)
Whose Mercy makes the mute discourse,
The cripple scale the steep
Him adore I the blissful source
Of Divine wisdom deep.

1.

I toiled in this vale of grief and tears
In the dark thunderstorm of Life
When the shelter of Thy Lotus Feet
Safe shielded me from the strife.

2.

The balm of Thy Holy touch
Healed my Soul's rooted sorrow,
The fragrance of Thy lotus-dust
Enraptured me all the morrow.

3.

The kind words that fell from Thy lips
Like softest music stole my soul,
The inspiration of Thy Holy Self
Ever led me on to my goal.

4.

The vision of Thy radiant Being
Cheers me on Life's dreary way,
Thy gracious smile Thy charming mien
Flash in the mind night and day.

5.

Thy compassion for the sinner knows
no bound
Whereof my lowly self an example stands
Sunk in the deepest mire of lust and crime
Still redeemed by Thy merciful hands.

6.

With folded hands and bended knees
To Thee (Lord) piteously I pray
Not for a moment from Thy Lotus-feet
May I ever stray away :

THE TRANSLATOR'S PREFACE.

It was about four centuries ago that practically the whole of India was deluged with the Ocean of Divine Love emanating from the Great Lord Shree Gauráṅgá also known as Lord Shree Nimái while He was at first a householder at Shree Nadiá in Bengal and renamed Lord Shree Krishna Chaitanya when He subsequently assumed *Sannyása* or the order of monkhood in His 24th Year). He is regarded by *Gaudia Vaiṣṇavas* as the most perfect Incarnation of the Godhead that ever appeared in the whole Universe in any age or sphere. This bold proposition may not be acceptable, at the outset, to every reader but it is one of the professed objects of the revered author, Shreemat Krishna Dása Kavirája Goswámeé, in this invaluable work, Shree Chaitanya Charitámrita, to establish it as the unmistakable conclusion of the cream of the *Hindu Shástras* of which *Shreemat Bhágabatam Puránam* occupies a foremost place, being an abridgment of the essential Truth incul-

cated in the *Vedas* and *Upanishadas* (*Vedānta*) on which all Hindu Religion is based. The patient reader who will reverently go through the pages of this volume without evincing a spirit of morbid criticism or unhealthy prejudice will be simply struck with the soundness and at the same time novelty of the author's conclusions and the more he drinks of the nectar of this Shree Chaitanya Charitāmrita, the more will he imbibe the spirit of Divine Love, all his sceptical doubts gradually disappearing before the glaring Sun of Truth which will, by the grace of Lord Shree Gaurānga (invoked by the pious author who is His staunch devotee), intuitively dawn upon him by and by. This is not a matter for argumentation but for inner realisation in the soul chastened by Devotion (भक्तिः) which will tend to engender Divine Love (प्रेम) in the long run. Those readers, however, who may not be fortunate enough to accept Him as an Incarnation of God will yet derive profit from a study of this volume, for even regarded as a Devotee of God (as He outwardly professed Himself to be), His sublime character and deeds can not but inspire a spirit of piety

and lofty devotion in the reader and make him a much better man than what he was before.

When Lord Shree Gauranga flourished in India 4 centuries ago, nearly the whole of *Gaura* or West Bengal (where He was born) and portions of East Bengal, Behar, Southern India (including the Coromandel and Malabar coasts), Central India (Jharikhandā etc) and Northern India (including the Valleys of the Ganges and the Jumna e. g. Muttrā, Allahabad, Benares &c) through which He made His extensive tours of pilgrimage &c. accepted His tender creed of Faith in and Love towards God (in the Primary Form of Lord Shree Krishna) which He preached to people, both by His conduct and precept, as the highest means of attaining Salvation of the highest order, viz Eternal loving *Service* of God or *Sebā* (सेवा) as distinguished from *Mukti* (मुक्ति) or liberation in the forms of *Absorption* into God &c which was previously coveted by the bulk of religious men in India of the *Adwita* (अद्वैत) or the Monistic School (following in the wake of Shree Shankaracharya) as the *Summum bonum*. His worthy disciples and numerous

followers continued this work of dissemination of His golden tenets far and wide in India, reaching the Punjab, Guzrat, Sindh and even the hill-tribes of Assam, Manipur, Tippera and the present Feudatory states of Orissa &c. These however, did not spread beyond the confines of India up to the close of the nineteenth century.

The twentieth century, in fact witnessed a new epoch in the promulgation of the Lord's sweet creed of Love beyond the pale of India. Late Babu Shishir Kumar Ghose, of pious memory, first attempted to acquaint the English-knowing people of Europe and America with the Holy Name and creed of the *Avatara* (Incarnation) of Shree Navadweepa (Nadia) in his valuable work entitled "Lord Gauranga" and the revered Shree Premananda Bharatee (author of Shree Krishna" &c) and others followed suit, with the result that a genuine desire was evinced in many religious circles of Europe and America—especially the latter—of learning more of the gospel of Salvation through Love preached by the Great Lord. Not only so, but a regular *Vaishnava* movement was started by some of them in U. S. A.

and Mexico culminating in the erection of temples dedicated to Shree Rádhá-Krishna on Christian soil which witness their strong and growing attraction for the charming Personality and noble creed of the Lord.

These circumstances have encouraged us now to present before such readers the first instalment (dealing with the Lord's Early Period only) of an English translation of the most valuable and authentic work dealing with the noble deeds (लीला) and teachings of the Lord, extant in India up to this date, viz Shree Chaitanya Charitá-mrita Composed by the revered Shreemat Krishnadása Kavirája Goswámee who was a disciple of Shreemat Raghunátha Dása Goswámee (a contemporary and a beloved follower of the Lord) from whom the former chiefly collected his information and materials for writing this sacred volume. Two of the contemporary followers of the Lord, viz Shreemat Swaroopa Dámodara and Shreemat Murári Gupta left condensed notes in Sanskrit called *Karachás* recording briefly the sports and teachings of the Lord, while a third, viz Shreemat Kavi Karna-poorá (or Shreemat Paramánanda Sen) who

was blest by the Grace of the Lord in his infancy composed sublime drama named Shree Chaitanya Chandrodaya on the exalted theme of the Lord. Besides, Shreemat Brindábauadása who was born while the Lord was still manifest in this world composed a great Bengalee work, Shree chaitanya Bhágabata dealing exclusively with the sports of the Lord before He assumed the order of monkhood. As the remaining half of his career (from His 25th to His 48th year when He passed away from the observation of this world) was not however described by him in that work, Shreemat Krishnadása was earnestly requested by the *Vaishnavas* of Shree Brindábana to compose this present work dealing chiefly with the Lord's sports, as a *Sannyási*, while His earlier sports as a householder were noticed by him only superficially, (except where a particular incident or theme required fuller notice) as these had been narrated in full by his predecessor, Shreemat Brindábanadása. In composing this valuable work in Bengalee (with ample quotations &c from Sanskrit) Shreemat Krishnadása drew his materials from all the above sources and

especially from the first-hand information presented by the *Karacha*

Swaroopā Damodara who was the closest confidant and constant companion of the Lord during His period of monkhood, as also from the mouth of his own Shree *Guru* (spiritual guide) Shreemat Raghunātha Dasa who was not only a disciple of Shreemat Swaroopā Damodara but also his close companion and that of the Lord Himself during Their long stay at Puri. The authenticity of the narrative presented in this present work is therefore, beyond question, while the worth of its lofty spiritual teachings is inestimable and beyond comparison with any other work of its type.

One of our objects in bringing out a translation of this great work is to acquaint those readers of Europe and America (who have already felt an 'attraction for the noble character and sweet creed of the Lord) with lucid and detailed information about the same, but we have not at the same time forgotten our own countrymen of provinces other than Bengal for whom this English translation is chiefly meant, as the original

Bengalee work is not intelligible to them. Four centuries ago, the name and creed of Lord Shree Krishna Chaitanya were familiar to all the people of Orissa whose independent King Shreemat Prataparudra had the fortune of prostrating himself at His Holy Feet, but now the *Uriyas* can not get either first-hand or adequate information about the Lord or His noble tenets chiefly because of the fact that most of the works dealing with the same are composed in Bengali which they do not profess to know. An English translation of the Bengali masterpiece on the subject viz, Shree Chaitanya Charitamrita will relieve their long-felt want and enable the educated *Uriya* to enjoy the nectar of Shree Kaviraja Goswami's inimitable composition though filtered through a foreign tongue and rendered awkwardly by a bad translator who is nevertheless sanguine that a perusal of even such a translation* will not be without some spiritual profit to its reader through the ample blessings of its pious author scattered broadcast through the sacred pages of the original.

Beyond Orissa, the people of Carnatic (whose then-governor Shreemat Ramananda

Ráy was counted as one of the most intimate devotees of the Lord) or of Southern India (which yielded one of the six principal lieutenants of the Lord, styled the Goswámi's viz Shreemat Gopalabhatta :Goswámi) or of Northern India (the modern U. P. where in the holy city of Benares Shreemat Prakáshá-panda Saraswattee, the leader of thousands of ascetics of the Monistic or Adwaita School acknowledged his defeat in a learned controversy with the Lord over the true interpretation of Vedánta Philosophy and became a zealous convert to His creed of Salvation through Devotion and loving service of Lord Shree Krishna) or of Maharáshtra (of which the foremost *Sadhu*, Shree Tukárama is unmistakably proved to have been a follower of the Lord from the intrinsic evidence of some of his Mahrátta hymns known as *Abhangas*) or of the Punjab, Guzrat or of Sindh (which witnessed the field or religious activity and fervour of proselytising zeal of the Lord's contemporary follower Shreemat Krishnadása Gunjámáli who is mentioned in the authentic work, Shree Bhaktamála, as having been blest by the Lord with a rosary of red beads known as *gunjá* from which he

drived his ephithet of Gunjámali) have now very little recollection that these tracts were ever sanctified by the holy influence of the Lord in the dim past, four centuries ago. They are precluded from knowing anything about the Lord or His long-forgotten tenets on account of the circumstances that the literature on the subject is mainly confined to Bengali (which they are not supposed to know, the rest being worded in sanskrit which is the classical language of the learned to which the mass can not freely aspire. English, however, having now become the state-language and the *lingua franca* of educated India, appears to be the best medium for making knowledge about the Lord and His teachings accessible to the average educated man in all the provinces of India beyond the pale of Bengal. These weighty reasons fully justify the necessity of bringing out this English translation * of this incomparable Bengalee Sanskrit work which forms the

* In making this translation I have always adhered to the text of the edition of Shree chaitanya charitamrita brought out by the late revered Shreemat Radhika Nath Goswami and mainly to his annotations of the same.

highest monument of wisdom and piety in all age and clime.

I shall conclude this preface with a short biographical sketch of its venerable author, Shreemat Krishadása Kavirája Goswámee. He was originally a resident of Jhámatpur on the Bhágirathi (in the present Kátwa Sub-division of the Burdwan district) whence (by the Divine command of Lord Shree Nityánanda vouchsafed to him in a vision) he repaired to Shree Brindábana as a recluse, and thence to Shree Gobardhana where he became a devout disciple of Shreemat Raghnátha Dása Goswámi at whose Feet he stayed on the sacred bank of Shree Rádhákunda for nearly the rest of his life and composed this invaluable work, SHREE CHAITANYA CHARITAMRITA at the desire of several *Vaishnavas*, as also an original devotional work of inimitable grace in Sanskrit melody known as Shree Govinda Leelámritam, besides a happy Sanskrit commentary on the devotional lyric Shree Krishna Karnámritam of Shree Bilwamangala which three *Amritas* (or draughts of nectar) surpass in sweetness even the manna of Heaven (*Swarga*), affording much higher spiritual

food to Humanity in the shape of Divine Love and Devotion. I now beg to take leave of the revered Author's gracious and hallowed Feet with the prayer that Their potent blessing may bring my fallen and impious self nearer to the Holy Lotus Feet of the Great Lord whose Mercy is my only hope in this life and the life beyond.

श्रीश्रीगुरुगौराङ्ग विजयतेतमां ।

PURULIA, Pausa Sankranti, Year 438 of the Shree Chaitanya Era 13th January, 1925 A.D.	}	The humble Translator.
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INTRODUCTION.

श्रीश्रीगुरवे नमः ।

1. *Personality of the Lord and His companions.*

This sacred volume, Shree Chaitanya Charitámrita deals mainly with two topics relating to Lord Shree Chaitanya or Lord Shree Gauránga viz. (1) His *Leelá* (or the Divine sports of a human nature performed during His sublime career of 48 years) and (2) His lofty religious tenets. As His *Leelá* has been narrated at length in the original volume itself it is needless to recount the same in this Introduction which will be confined to a determination of the Personality of the Lord and His companions as well as an outline of His Philosophy and religious teachings, (embodied in His creed of Gaudiya Vaishnavism).

Before proceeding to discover His wonderful Personality I would, first of all, present before the reader an idea of the Supreme and Perfect Godhead Lord Shree Krishna and His Divine consort, Shree Rádhá and Their

Divine amours (ब्रजलीला) in the eternal woodlands of Shree Braja, a knowledge of which is indispensable for understanding the Principle of Lord Shree Gourānga and the objects of His Divine Incarnation. Lord Shree Krishna is the One Eternal Supreme Being without a second and the First cause of every other Principle * being made up of the elements of *Sat* (Pure Being or Supreme Reality possessing the *sandhini* attribute) *Chit* (Pure Spirit possessing the *sambit* attribute) and *Ananda* (Pure Bliss or Love possessing the *hlādini* attribute) i. e. *Sachidānandā* (सच्चिदानन्दः) Being as if tired of His single-blessedness for Love can not exist without an object of Love, as the Vedic dictum “एकाकी न रमते” goes to show, Lord Shree Krishna in some primæval Age without beginning, split Himself up into Twain, viz. the Lover (the Lord Himself) and His Beloved spouse (Shree Rādhā) and sported with each other in Their Eternal Abode of Shree *Goloka* or Shree *Krishnaloka* of which Shree *Brindābana* is

• Vide the text in Shree Brahma Samhita :—

“ईश्वरः परमः कृष्णः सच्चिदानन्दविग्रहः ।

अनादिरादिर्गोविन्दः सर्वकारणकारणं ॥”

the Eternal Manifestation on Earth, transcending the World, though nominally situated in it. This we have from the first couplet of the immortal *sloka* of the *Karachá* of Shree Swaroopa Goswámi, the closest confidant of Lord Shree Gaurangá, viz :—

राधाकृष्णप्रणयविकृतिहर्द्दादिनो शक्तिरस्याः ।

एकात्मानावपि भुवि पुरा देहभेदं गतौ तौ ॥

These sports of Lord Shree Krishna are known as *Braja-Leelá* which last occurred in our *brahmándá* (Universe) in the latest *Dwápara Yuga*. According to the Hindu *Shástras* one single Divine day of a *Brahmá* (who rules each *brahmándá*) known as a *Kalpa* consists of 14 *Manwantaras* (or Age of different *Manus*), the present Age through which the Universe is passing being that of *Vaivasawata Manu* who is the seventh in successive order. Each *Manwantara* or Age of a *Manu* consists of 71 cycles known as *divyayugas* each of which is made up of 4 *Yugas* viz. *Satya*, *Tretá*, *Dwápara* and *Kali*. We are now in the midst of the *Kali Yuga* of the 28th *Divyayuga* in the 7th *Manwantara*. Lord Shree Krishna incarna-

ted Himself with His retinue in this World in Shree Gokula (within Shree *Braja*) in the *Dwápara Yuga* which just preceded the present *Kali Yuga*.

His retinue of beloved devotees who were born with, before or after Him consisted of 4 classes * viz (1) His attendants (दासाः) who rendered Him loving personal service, (2) His companions (सखायः) who bore the sentiment of playful comradeship towards Him in addition to loving service, (3) His parents and elders (गुरवः) who cherished unrestricted parental affection (बात्सल्यं) towards Him and (4) His chief consort, Shree Rádhá and Her female companions (सख्यः) viz the charming young damsels of Shree Brindábana of peerless beauty and exquisite merits who all bore the pure sentiment of

* Besides the four classes of typical devotees mentioned above a fifth class, viz the serene ज्ञानाः is also reckoned among devotees, such as Shree Sanaka, Sanatana &c who in their quiet seclusion are absorbed in the contemplation of Lord Shree Krishna, though they do not render Him active loving service which is the privilege of His attendants and devotees of higher orders, who have therefore been grouped as belonging to 4 classes proper.

Divine Amorous Love (प्रेम) towards Him, as the Prince of lovers and the sole Lord of Their hearts. From an analysis of the respective sentiments of these four classes of devotees it will be seen that the sentiment of each succeeding class is superior to that of the next preceding one by an additional factor till the climax is reached in Divine Amorous Love (प्रेम) which is made up of all the factors constituting the other three sentiments. Of all the four classes of devotees therefore, the last-named category, viz the *Gopees* (गोप्यः) or young milkmaids of *Brājamaṇḍala* (the whole range of eternal woodlands and lovely pasturage in and about Shree Brindābana) rank highest in the depth and fervour as well as exquisite variety of their sentiment of Love. Among the *Gopees* again, Shree Rādhā stands foremost and unrivalled in Her charming loveliness, infinite merits and unapproachable loving devotion to Her Lord, She being, in fact, the Archetype and Primary Principle of Love towards Shree Krishna of which the other *Gopees* are but ectypes and reflections of different grades. She is therefore the only perfect counterpart of the Lord. Each of this Divine Couple is, in

fact, the complement of the other, being imperfect without the other and giving each other ineffable bliss. All the other devotees of *Braja* (including the *Gopees*) are but help-mates and companions of this Divine couple or *Yugala* (युगलः) being indispensable accessories to Their various charming sports which are described at length by Shree Vyása, in *Shreemadbhágabatam*.

Besides His sports of *Braja-Leelá* the Lord performed other sports with His other retinue in Mathurá and Dwáraka (with His Queens &c) in His Incarnation of Lord Shree Krishna as also different other sports in Ayodhyá in His previous Incarnation of Shree Rámchandra, while His reflection or *Bilása* (बिलासः) Viz Lord Shree Náráyana also enjoys eternal sports with His consort, Shree Lakshmee and other attendants in His abode of Shree Baikuntha. His sports of *Braja* however rank as superior to all the rest on account of some wonderful special characteristics which may be chiefly enumerated as follows :—

In the first place, all other sports of the Lord are necessarily marked by His glorious Divine bearing (ऐश्वर्य) which however

strangely enough, is altogether absent from His sports of *Braja* which are essentially of a human character. As this Divine comportment on His part on the one hand and the knowledge of His Divinity on the part of His devotees on the other establish an insuperable barrier across the freedom of mutual Love and create a feeling of deferential awe in the minds of His devotees marked by constant restraint and fear of transgression of His Divinity, His devotees of regions other than *Braja* who always sing *hallelujahs* to Him can not entertain the pure sentiment of affection towards Him unmixed with the restraint of reverence which necessarily diminishes the fervour of Love. He therefore divested Himself of every Divine bearing in *Braja-Leelá* and under the influence of His own *Yogamáyá* (special Divine Power or Agency for clouding His own Divinity and helping His sports) behaved in all respects like a human being, though He exhibited His intrinsic Divine powers only occasionally for performing miracles (such as the placing of Shree Gobordhana Hill on His finger for sheltering His devotees from thunderstorm and rain). His devotees also were kept in perfect igno-

rance of His Divinity and they spontaneously cherished feelings of pure affection towards Him as their beloved lord, companion, darling or lover (according to their four different types of relationship with Him) unmixed with any sentiment of reverential awe. These characteristics of spontaneity and freedom from restraint which conduce wonderfully to the depth and fervour of Love are designated by the Sanskrit expression (माधुर्य) (literally meaning sweetness) as opposed to expression ऐश्वर्य (literally meaning Divine grandeur) which characterises the Lord's sports in all spheres other than Shree *Brāja* which therefore marks the acme of His sweetness*.

In the next place Shree *Brāja* is the only sphere where Love has altogether divested itself of the last tinge of selfishness and is entirely selfless or colourless (अकैतव or निरुपाधि) while the element of selfishness is present in the minds of devotees of all other spheres in a more or less clouded or refined form. Thus

* The type of spontaneous Love characteristic of *Brāja* alone is designated as रागात्मिकाभक्तिः while the other type of reverential devotion which is specially found in *Baikuntha* is called वैचीभक्तिः

devotees of various kinds in this material World pray to God for mundane boons (such as alleviation of distress or acquisition of prosperity or psychic powers or *siddhis*) or for spiritual welfare in the next World (in the shape of enjoyment as a denizen of *Swarga* or Heaven) or even for *Mukti* (मुक्तिः) Salvation either in the form of Absorption in *Brahman* (सायुज्यं) or in one of the five forms known as सामीप्यं (residence in close proximity with Lord Shree Náráyana). साष्टिः (the power of creating the Universe concurrently with Lord Shree Náráyana). सादृश्यं (the attainment of the features of Lord Shree Náráyana) सालोक्यं (residence in the abode of Lord Shree Náráyana) and एकत्वं (Unity with Lord Shree Náráyana) but closely analysed all these desiderata resolve themselves more or less into finer or higher forms of selfgratification (भोगः) in this or the other World. This gross self-seeking element which usually characterises Divine prayers of followers of all paths other than रागमार्गः (*Rágamárga* or the spontaneous Path of Love) and which is universally present in the souls of denizens of all *lokas* or regions other than Shree *Brajamandala* is

however conspicuously absent from the minds of the blessed population of that *loka* to whom the spirit of self-interest is altogether unknown, being entirely merged in the loving service of Lord Shree Krishna. In the words of Shree Vyása in Shreemadbhágabatam X-16 they are “ कृष्णोपितात्मसुहृदयंकलत्रकामा ” i. e. their very souls, near and dear ones, wealth, wives and all their desires are entirely dedicated to Lord Shree Krishna. In fact, they have *no desire of their own* other than ministering to the comforts of their Lord who is dearer to them than the apple of their eye or the inmost core of their heart or even their million lives and the most beautiful part of their story is that this incomparable affection for the Lord on their part is spontaneous and innate with them, being imbibed by them from their very birth. They are therefore the ideal lovers of God and as such, rank far above devotees of all other stamp and of all other regions, such as Shree Mathurá, Dwáaraká, Baikuntha &c.

Lastly the Love prevailing in Shree *Braja* is of the type of परकीयरस; (or affection borne towards the Lord by those who can not rightfully claim Him as their own in the

eye of Society or Religion) as opposed to स्वकीयरसः (or legitimate affection towards Him sanctioned by the ties of social relationship and the dictates of Religion) which obtains in the other *lokas*. Thus, while Shree Vasudeva and Devakee in Shree Mathurá and Dwáráká legitimately claim the Lord as their own son and the Queens of Shree Dwáráká and the Lakshmees in Shree Baikuntha rightfully regard Him as their married spouse and as such, keep Him in their company away from Shree *Braja* for an indefinite length of time on the plea of such right, His fond parents of Shree Brindábana (Shree Nanda and Shree Yasodá who being His real parents are still decried by the Yádavas of Shree Mathurá and Dwáráká as mere foster parents) and His most beloved milkmaids (who being His true consorts and veritable reflections of His Divine counterpart, Shree Rádhá are yet outwardly wedded to other husbands and as such are socially claimed by them as their wives) are deprived of His constant company being looked upon as aliens without a legitimate claim on His affection. These factors create a situation in Shree *Braja* which intensifies the

affection of its blessed inmates towards the Lord beyond all comprehension, for it is a well-known law of Sentimental Psychology that the greater the degree of hindrance placed in the way of Love the greater are the intensity, depth and fervour of the affection between the lovers which far surpass the characteristics of legitimate parental or conjugal love where the course of Love runs smooth and unobstructed. Here again lies the unspeakable superiority of the Love of Shree *Braja* over all other types of Love prevailing in any other sphere.

Ignoramuses rush in hastily to condemn the Love of the *Gopees* as "unholy" or "immoral" &c, on account of their relation with the Lord as their paramour, but they forget in the first instance the important primary truth that Lord Shree Krishna is the sole Lord and owner of every other principle in the Universe not excluding the souls of the *Gopees* themselves as well as those of their so-called "husbands," so that the *Gopees* are not really "other mens' wives" but legitimately belong to Him alone. It is only for the sake of intensifying their

Love for Him and of exhibiting to the Universe the extent of their incomprehensible sacrifices for their Divine Lover that the insuperable social and religious barrier of marriage with other men has been outwardly placed across the way of their loving communion by the Divine Agency of *Yoga-māyā* ; but the all-powerful current of Love issuing from the holy fountain of their hearts, like the Divine stream of the Ganges dashing against insurmountable rocks and overflowing all ramparts in her onward journey to meet her lord, the Ocean, overpowered all the impediments of social obloquy domestic persecution and religious dread of punishment in the other World, snapped asunder all ties of kinship and reached their Divine Lover at the mighty sacrifice of all that is worth in this life and hereafter. These are the inimitable and stupendous sacrifices for the Lord which won for them the pious adoration of the devout Shree Uddhava who in the following *sloka* of Shreemadbhāgabatam X prayed for rebirth in ShreeBrindābana even as a humble plant or creeper so that he might have the privilege of touching the blessed feet of the

Gopees who cast aside their own kith and kin and even the path of Righteousness enjoined by ordinary Religion *for the sake of the Lords* —

आसामहो चरणरेणुजुषामहं स्यां
 सुन्दावने किमपि गुल्मलतौषधीनां ।
 या दुस्त्यजं स्वजनमार्य्यपथञ्च हित्वा
 भेजुर्मुकुन्दपदवीं श्रुतिभिविमृग्यां ॥

Their conduct was in perfect consonance with the loftiest precept of the Lord enjoined in His holy discourse to Shree Arjuna in the closing chapter (XVIII) of Shree *Geetá* Viz that the highest course for a devotee is to renounce all duties and obligations (such as fidelity to one's husband) enjoined by ordinary Religion and to stick to the Lord alone who in His turn vowed to exonerate such devotees from all sin which might accrue from non-compliance with the ordinary dictates of Morality or Religion for *His sake*. Thus, in Shreemad Bhagabadgeetá XVIII-66.

सर्व्व-धर्मान् परित्यज्य मामेकं शरणं ब्रज ।
 अहं त्वां सर्व्वपापेभ्यो मोक्षयिष्यामि माशुचः ॥

I must emphasise here the strong distinction between Passion and Love, for the sports of the *Gopees* and their Lord may be unwittingly mistaken by the casual reader for Passion on account of their apparent similarity with the gross amours of young couples in this World, though the two are diametrically opposite, being really poles asunder. The so-called Love in this World has its psychological basis on the spirit of mutual self-gratification on the part of the lovers so that the partial other-seeking impulse in their case is ultimately evolved out of the original self-seeking impulse or Passion (*Kama*) on their part and is, in fact, an outcome of the same. * Divine Love however proceeds from no such principle, the spirit of self-gratification being altogether absent from the minds of either the *Gopees* or their Lord, from the very beginning. As fully explained at length by the revered Shreemat Kavirāja Goswāmi in Chap IV of this volume, the *Gopees* regard their very

* Vide the Text in Upanishada,

न वा अरे पत्यः प्रीतये पत्नीप्रीता भवति, अत्मनस्तु प्रीतये सर्वे एव प्रीता भवन्ति ।

limbs as the properties of their Lord and embellish or decorate them only for His enjoyment, the sole object of their existence being to please their Lord and minister to His comforts without minding their own. So also the Lord is concerned only with looking after the comforts of His devotees being totally unmindful of His own. This entire absence of the spirit of self-gratification on either part divest Their sports of all reproachable tinge of Passion (कामः) Kāma and on the contrary invests them with the wonderful and superior dignity of self-less Love (प्रेमा *Prema*) unknown in any other region or clime. The inexplicable relation between Them of Divine *inamorato* and *inamoratas* therefore, far from throwing any reproach on Their Love only adds to its fervour and perennial freshness, the Lovers never losing the pristine charm and ever-green bloom of Their Love which is apt to wear out in all cases of wedded love which takes away the charm of novelty in the course of Time. From all that has been said above, it would appear unmistakably to every thoughtful mind that the type of Love borne by the blessed *Gopees* to their Lord is

the highest perfection of loving devotion to God which any devotee is capable of cherishing towards Him in any form, and among all *Gopees* again Shree Rádhá ranks foremost and highest, She being undoubtedly therefore the most perfect and ideal Devotee of God.

In the sports of Shree *Braja Leela* Lord Shree Krishna is the sole object (विषयः) of Love, being the cynosure of every eye, whom everybody-else is anxious to serve. The *Gopees* and the other classes of devotees of Shree *Braja* are however the repositories (आश्रयः) of the said Love. The Lord after enjoying the nectar of their Love as its sole Object (विषयः) Himself to His heart's content, during the last *Dwápara Yuga* entertained a longing for tasting the predicament of lovers of the other kind, i. e. of the Repository (आश्रयः) of Love which was pre-eminently enjoyed by His foremost Devotee, viz His most beloved Shree Rádhá. In fact, He discovered that being the Repository of Love *par excellence*, Shree Rádhá enjoyed far more bliss than He Himself enjoyed as Object of the same and He became inquisitive about (1) the wonderful nature and grandeur of Her Love, (2) the inexplicable sweetness of Himself

which was enjoyed by Her by virtue of Her affection for Him and (3) the wonderful bliss which was derived by Her from such affection and as there was no possible means of His tasting the same other than His assuming the sentiment of Shree Rádhá in the predicament of a *Gopee*. He made up His mind to incarnate Himself as a Devotee of the type of Shree Rádhá in the present *Kālī Yuga*. * This triple object of His Incarnation as Lord Gauránga was disclosed to the public only by His closest confidant Shree Swaroopa Goswámi in his *Karachá* in this famous *sloka* :—

“श्रीराधायाः प्रणयमहिमा कीदृशोवा नयैवा

स्वाद्योयेनाद्भुतमधुरिमा कीदृशो वा मदीयः ।

* He, therefore, enjoyed all the different sentiments of Shree Radha of the two great types of Her *Mahabhava* or Profound Love viz *Madana* or the ecstasy of Her Union with Lord Shree Krishna and *Mohana* or the unspeakable frenzy of Her separation with Her Lord which gave rise to the condition of Lord Gauranga known as दिव्योन्मादः ; or Divine delusion while at Puri described in the closing Period of Shree Chaitanya Charitamrita as गम्भीरा लीला ।

सौख्यं चास्याः मदनुभवतः कौटुशं वेतिलोभात्
तद्भावाद्वय समजनि शचीगर्भसिन्धौ हरीन्दुः ॥”

This threefold object constitutes the intrinsic purpose of the wonderful Incarnation of Lord Shree Chaitanya as a Divine Devotee, i. e. as a Dual Principle of Lord Shree Krishna and Shree Rádhá combined.* This explains the otherwise inexplicable phenomena that Lord Gauránga figured occasionally as the Godhead Himself (as in the exhibition of His glorious Divine powers and Godly bearing in the house of Lord Shreebása in Shree Navadvéepa) while He behaved usually as a humble God-intoxicated, Devotee especially after His pilgrimage to Gayá and ever-since. He presents, therefore, a superb

* This intrinsic Dual Principle of Lord Gauranga (Shree Radha Krishna) hidden within His outer garb of a Devotee was discovered by His close confidant Shree Ramananda Ray in his Beatific vision as the combined Principles of Shree Rasaraja (Prince of Love) and *Mahabháta* (Profound Love Incarnate, i. e. Shree Radha). Vide Shree Chaitanya Charitamrita Middle Period (Chap VIII). This is the Lord's essential Principle or Swaroopa.

paradox and an inexplicable riddle which defies scrutiny except in the light thrown above by the gracious Shree Swaroopa and His follower Shree Kavirája Goswámi. In every *Kali Yuga* again, a partial Incarnation of Lord Shree Krishna is vouchsafed to the World under the designation of *Yugávatára* whose function it is to spread Devotion (भक्तिः) by inculcating the Holy Name of the Lord, but it is left only to the perfect Godhead Lord Shree Krishna Himself to confer *Love* (प्रेम) on the World * as distinguished from mere *Devotion* (भक्तिः) arising from taking the Holy Name of God. The wonderful Incarnation of Lord Gauránga however combined all these functions, viz the perfect Principles of Lord Shree Krishna and Shree Rádhá as well as that of the partial *Yugávatára* of *Kali Yuga* who merged in the former integral Principles. Now, I have humbly attempted to give an idea of what the Prin-

* Vide Shree Bilwamangala's saying, quoted in the 94th *anka* of Shree Roopa Goswami's *Laghu Bhagabata-mritam*.

“सन्खवतारा वहवो पङ्कजनाभस्य सर्व्वतो भद्राः ।

कृष्णादन्यः कोवा लतास्यपि प्रेमदो भवेत् ॥”

ciple of Lord Shree Chaitanya is made up of, and it is just time for me to sum up the conclusion of Shree Swaroopa in the remaining half of the *sloka* of his *Karáchá* of which the first couplet was quoted in the beginning of this Introduction viz.

“चैतन्याद्यं प्रकटमधुना तद्वयं चैक्यमाप्तं ।

राधाभाव द्युति सुबलितं नौमि कृष्णस्वरूपं ॥”

which purports to say that the Primary Principle of God who had split Himself into Twain, viz Lord Shree Krishna and Shree Rádhá in some primæval Age again united Themselves into the Dual (or joint) Principle of Lord Shree Chaitanya who is an embodiment of the loving sentiment as well as golden complexion of Shree Rádhá, being at the same time identical with Lord Shree Krishna. From this point of view, Lord Gauránga is a more perfect God than even Lord Shree Krishna Himself who is, in a sense, alone imperfect without His Divine complement and consort, Shree Rádhá, She however being always associated with the Dual Principle of Lord Gauránga.

As Lord Shree Chaitanya assumed the

predicament of Shree Rádhá, He was an Incarnation of the Ideal Devotee and as such, always evinced a spirit of pious humility, taking infinite pains to conceal His inner Divinity from the public. He took the order of monkhood and the vow of poverty, renounced all the comforts of life lived on abstemious alms and even half rations at times and though the most learned savant of His Age, He outwardly behaved like a man of little learning and when questioned about His identity, He replied that the true description of His Self (and as a matter of fact, of the soul of every devout *Vaishnava*) was

“गोपी भर्तुः पदकमलयोर्दासदासानुदासः ।”

i.e. an attendant of the servants of those who serve the (blessed) Feet of the Lord of the *Gopees*, i.e. Lord Shree Krishna. This is the lofty ideal of Life which He taught to the World at the same time, as the only means of attaining true Salvation in the highest form of Divine Love.

Though He thus made every effort to obscure His Divinity from the impious gaze of the profane public still His true identity under the dim mask of His lowly modesty

was revealed to His intimate devotees and ultimately to the pious section of the people at large, like a dazzling mass of diamond hidden in the mire of a dark cavern or glowing fire smouldering under grey embers which can not escape detection. Whoever has any spiritual vision can not fail to discover in the wonderful Personality of the Lord unmistakable *traits* of His Divinity—whether judged by the lofty standard of His Godly character and renunciation or by the inimitable ideal of His Divine Love and Devotion hitherto unknown to the world, or by His transcendental wisdom and Divine lore which He vouchsafed to posterity through His disciples and followers, or by any other test or criterion by which Divinity may be concluded or inferred. If the sceptic will still demand authority from the *Shastras* in proof of His Divinity he will undoubtedly get enough of *proof* from multifarious texts scattered over the pages of different *shāstras*—not only those special to the *Vaishnavas* but also those of the *Shāktas* (viz *Tantras* तन्त्रानि) *Shaivas* (Viz *Shiva Purāna* &c.); and of the general Hindus of all sections (Viz the *Mahābhārata* and even the *Vedas* themselves

which form the fountain head of all Hindu Religion). The narrow compass of this Introduction hardly permits space for quoting all the various texts *in extenso*, but I cite a few of them only to show the directions whence they may be gathered by a willing student inquisitive about the same. I give him, however, one hint in beginning that though some of these texts clearly and unmistakably point to Lord Shree Chaitanya the reference to Him in some others is rather hidden and enigmatic like the disguised Personality of this Divine Devotee and as such requires sholarship and erudition as well as Divine Grace in unearthing the hidden treasure of their real import. With this salutary warning at the outset I proceed to cite some of these texts in order of their importance and probative value.

(4) The first group is from the *Vedas* and Vedic *Upanishad* Viz :—

* Compare Lord Shree Krishna's sayings in the Geeta in VII-25 and IX-11

“नाहं प्रकाशः सर्वस्य योगमायासमाहृतः ।

मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥” and again

“एतान्ते मां मूढां मानुषीं तनुमाश्रितं ।”

आथर्वणस्य तृतीयकाण्डे यथा—

इतोऽहं कृतसञ्चासोऽवतरिष्यामि
 सगुणो निर्व्वेदो निष्कामो
 भृगौर्व्वाणस्तौरस्थोऽलकनन्दायाः
 कलौ चतुःसहस्राब्दोपरि पञ्च-
 सहस्राभ्यन्तरे गौरवर्णी दीर्घाङ्गः
 सर्व्वलक्षणयुक्त ईश्वरप्रार्थितो
 निजंरसास्वादो भक्तरूपो मिश्राख्यो
 विदितयोगोऽस्यां । इति

i. e. in *Atharva Veda* 3rd *Kanda* thus :—
 From this (Divine) sphere (Shree Goloka or
 Shree Krishnaloka) I shall descend (upon
 Earth) taking the order of monkhood, with
 all My (Divine) attributes, being stoical and
 self-denying, born as "a *brahmana* on the
 bank of the Bhagirathi (Alakananda) in *Kali*
Yuga between four thousand and five thous-
 and years of its inception, bearing a golden
 complexion, of exalted stature, invested with
 all auspicious marks, hankering after God,
 enjoying My own loveliness in the shape of a
 Devotee, designated as *Mishra* (i. e. son of

Shree Jagannatha Mishra) and possessed of the lore of Divine communion (*Yoga*). Here the reference to Lord Gauranga is patent and unmistakable.

(२) अथर्ववेदोय मुण्डकोपनिषदि तृतीयमुण्डके

प्रथमखण्डे तृतीयाश्रुतिर्यथा :—

“यदापश्यः पश्यते रुक्मवर्णं
कर्त्तारमीशं पुरुषं ब्रह्मयोगिं
तदा विद्वान् पुण्यपापे विधुय
निरञ्जनः परमं साम्यमुपैति ।”

i. e. in Mundake *Upanishad* attached to the *Atharva Veda* in the 3rd *mundaka*, 1st *Khanda*, 3rd *shruti* thus :—“When the Seer has a vision of the *golden-hued* Divine Author, viz the Lord who is the creator of Brahma then that sage *being purged* of all his merits and demerits becomes stainless (devoid of all passion and misery) and attains the ultimate state of *equanimity*. It should be remembered in this connection that *Mundaka* is an ancient and highly authoritative *Upanishad* being one of those of which Shree Shankaracharya wrote commentaries thousand years

ago, so that in its case even no suspicion of interpolation can arise.

It is, in fact, one of the 10 principal *Upanishads* enumerated in the following well known *sloka* :—

“ईशकेनकठ प्रश्न मुण्डमाण्डुक्यतित्तिरि-
एतरेयञ्छान्दोग्यं वृहदारण्यकस्तथा ।”

The adjective **रुक्मवर्णं** (golden-hued) is very significant, as no Incarnation of God other than Lord Gauranga (not even Lord Buddha) possessed a *golden*—complexion according to the Scriptures or recorded History : —

(३) अथर्ववेदान्तर्गत श्रीचैतन्योपनिषदि यथा—

“एको देवः सर्वरूपीमहात्मा

गौरीकृष्णमलश्वेतरूपः ।

चेतन्यात्मा सवै चैतन्यशक्तिः—

भक्ताकारो भक्तिदो भक्तिवेद्यः ।”

(४) तत्रैव ब्रह्मपिप्पलादिसंवादे यथा :—“स होवाच रहस्यं ते वदिष्यामि जाह्नवीतीरे नवद्वीपे गोलोकधाम्नि गोविन्दो द्विभुजो गौरः सर्वात्मा त्रिगुणातीतः सत्स्वरूपो भक्तिं लोके दास्यतीति ॥”

i, e. in Shree Chaitanya *Upadishad* attached to *Atharava Veda* thus :—"The One God who is omnipresent and high-souled, who bears the different complexions of *golden-yellow*, red, violet and white and whose spirit is intelligence, who possesses spiritual activity and the external appearance of a *Devotee*, confers Devotion (on His devotees) and can be recognised only by Devotion." (4) Ibid in the dialogue between Shree Brahma and Shree Pippala thus :—"He spoke :—"I shall tell you a secret, viz. that Lord Shree Govinda (incarnated as) the two-armed Lord Shree Gaura at Sree Navadweepa (which is identical with) the Divine abode of Shree *Goloka* on the bank of Shree Jahnavee (the Ganges) will confer Devotion on the World, He being the Soul of everybody transcending the 3 *gunas* (or qualities, viz. *sattwa*, *rajas* and *tamas*) and an embodiment of the superior (*shuddha*) *sattwa* principle." The 4 complexions referred to in this text, viz white, red, violet and golden-yellow apply respectively to the 4 Incarnations of God in the 4 successive *Yugas*, viz the white complexioned Lord *Shree Hangsa* in *Satya Yuga*, the red-complexioned Lord *Yajna* in *Treta Yuga*

the violet-complexioned Lord Shree Krishna in *Dwapara Yuga* and the golden-complexioned Lord Shree Gauranga in *Kali Yuga*. These 4 different complexions of the *Yugavataras* of God in the 4 different *Yugas* are also mentioned in the following *sloka* of Shree madbhagabatam X which will be presently cited in due course, viz

“शुक्लोरक्तस्तथापीत-वृद्धानो कृष्णातां गतः ।”

Besides His golden-yellow complexion, the adjectives describing Him as a Devotee, conferring Devotion and capable of being recognised only by Devotion &c can refer only to His Incarnation of Lord Gauranga and none other. The reference to the Lord in the fourth text (mentioning His Name of Shree Gaura and residence of Shree Navadweepa) is definitely clear. There are also other veiled references to the Lord in the Vedic literature which need not be multiplied.

(B) I next proceed to enumerate the *Pauranic* texts of which Shreemadbhagabatam claims the foremost place, as it is virtually a commentary on the *Brahma Sootras* (*Vedanta*) as well as the Mahabharata and a key to the inner meaning of the *gayatree*

(the principal sacred *mantra of brahmanas*) as well as the *Vedas*, as we have from the following exalted reference to it (the Shree-madbhagabatam) in the *Garuda Purana*. Viz

“अर्थोऽयं ब्रह्मसूत्राणां भारतार्थविनिर्णयः ।
गायत्रीभाष्य-रूपोऽसौ-वेदार्थपरिवृंहितः ॥”

The following are the Principal pointed references to Lord Gauranga in Shreemadbhagabatam, there being also other covert references to Him (such as in the sloka “त्यक्त्वासुदुस्त्यज” &c) which are capable of possibly different interpretations, as referring to other Incarnations such as Shree Ramachandra, but the reference to Lord Shree Chaitanya is exclusive and unmistakably clear in the following 3 slokas Viz in (VII-9-37) श्रीसप्तमेश्वीप्रह्लादस्त्वे यथा Shree Prahlada's hymn thus :—

“धम्मं महापुरुषपासियुगानुवृत्तं ।
कृन्नः-कलौ यद भवस्त्रियुगोऽयसत्वं ॥”

“O Supreme Being ; Thou sustainest Religion special to each respective Yuga (Viz ध्यान or Meditation in *satya-Yuga* यज्ञः or Oblation in *Treta-Yuga*, परिचर्या or Divine service in *Dwapara-Yuga* and सङ्कीर्तणं or

chanting of the Holy Name of God in *Kali Yuga*). Thou art however called त्रियुगः (One who incarnates Himself in a patent Form in 3 *Yugas* only viz *Satya*, *Treta* and *Dwapara*) as Thou dost manifest Thyself in a *disguised* (as a Devotee) Form in *Kali Yuga* Viz as Lord Shree Chaitanya whose Divinity is not patent to the profane public who mistake Him as a human Devotee) श्रीदशमे श्रीगर्गवाक्ये यथा, (2) in the 10th Skandha thus :—

“आसन् वर्णास्त्रयोह्यस्य गृह्णतोऽनुयुगंतनूः ।

शुक्लोरक्तस्तथापीतः इदानीं कृष्णतां गतः ॥”

The sage Shree Gargáchárya, family-priest of Shree Nanda, told the latter on spying the infant Lord Shree Krishna :—“This Baby assumes various Forms in successive *Yugas*, He bore 3 different complexions in the past, viz white (in Shree. Hangsávatára in *Satya Yuga*) red (in Shree Yajnávatára in *Treta Yuga*) and yellow (in Shree Chaitanyávatára in a previous *Kali Yuga*) ; but He has now assumed a violet complexion) in Shree Krishnavatara in the present *Dwapara Yuga*.”

(3) श्रीएकादशे श्रीकरभाजनवाक्यं यथा :—in the 11th Skandha thus :—

“नानातन्त्रविधानेन कलावपि तथा शृणु ।
 कृष्णवर्णं त्विषाकृष्णं साङ्गोपाङ्गास्त्रपार्षदं ।
 यज्ञैः सङ्कीर्त्तनप्रायैः यजन्ति हि सुमेधसः ॥”

The sage Shree Karabhajana after describing the Incarnation of other *Yugas* told King Nimi :—“Now, listen about *Kaliyuga* according to the dispensation of various *Tantras*. in that *Yuga* wise men worship by oblations of the form of Sankirtana that Principle (Lord Shree Chaitanya) who (incessantly) chants the Name of Lord Shree Krishna, is resplendent with a golden complexion and is associated with His weapons made up of His *Angas*) limbs viz Lords Shree Nityánanda and Adwaita) and His *Upangas* (minor limbs e. g. Shree Haridása &c) as well as His other companions (e. g. Lord Shree-basa).

Next in importance to the Shreemadbhágabatam among the *Puranas* stands Shree Mahábhārata which contains the famous Shree *Geeta* and is universally adored by all sections of Hindus alike There in the course of enumerating the thousand Names of Lord Shree Vishnu in *Danadharmā* Chapter, 149th

Sarga Shree Vyása mentions two sets of qualities in two different lines which apply exclusively to Lord Gauránga Viz :—

(१) “सुवर्णवर्णो हेमाङ्गः बराङ्गश्चन्द्रनाङ्गदौ ।”

(२) “सव्यासकृत् शमः शान्तः निष्ठोशान्ति

परायणः ॥”

One Who (incessantly) chants the Name of Lord Shree Krishna, Who possesses a golden complexion and elegant limbs, wears sandal armlets (in His youth), Who in His latter life took the order of monkhood out of devotion to God, Who is, serene, firmly attached to Him and tranquil.”

(3) The next quotations are from the *Bhárata* of the sage Shree Jaimini which is also held in high veneration by all Hindus :—

(४) “कलौकृष्णावतारोऽपि गूढसव्यासिरूपधृक् ॥

सुवर्णदोधितिमास्थाय नवद्वीपे जनालये ।

तत्र द्विजाव्याप्तरूपः जनिष्यामि द्विजालये ॥”

(५) “भारतयोऽप्रकाशाय लोकस्यानुग्रहाय च ।

सव्यासाश्रममाश्रित्य कृष्णचैतन्यनामधृक् ॥”

It will swell the bulk of this Introduction

to give a *verbatim* translation of every one of these texts and so I leave it to the Sanskrit-knowing reader to interpret these remaining texts for themselves. I shall only make occasional comments, as for instance, in the above text the very name Shree “Krishna Chaitanya” itself occurs in the last line of the latter *sloka*.

(6) I next quote from Shree *Shiva Purána* which is sacred to Lord Shiva and is thus an authority with the *Shaiva* sect of Hindus who have nothing to do with the *Vaishnavas*. It also hints at the Dual Principle of Shree Chaitanya (mysterious combination of Shree Rádhá and Shree Krishna) in the following *sloka* :—

“पुरागोपाङ्गना आसीदिदानीं पुरुषो भवेत् ।

यभिर्यस्मात् कलौ कृष्णस्तदर्थे पुरुषङ्गिनाः ।”

(7) The next quotation is from Shree *Devee Purána* which is a scripture of the *Shaktas*. There is a prophecy also in this Purána that in the begining of Kaliyuga, the Lord of all creation would incarnate Himself in a Brahmana family as a Prince of Devotees (as Ideal Sanyasis). Thus :—

“करिष्यति कलेः सन्ध्यां भगवान् भूतभावनः ।
द्विजातीनां कुले जन्मशान्तानां पुरुषोत्तमः ॥”

(8) I next quote from Shree *Bhabishya Purana* :—

“अजायध्वमजायध्वमजायध्वं न संशयः
कलौ सङ्कीर्तनारम्भे भविष्यामि शचौमुतः ॥”

In which occurs the expression S“on of Shree Shachee.”

(9) Ibid

“आनन्दाश्रुकलारोमहर्षपूर्णं तपोधन ।
सर्व्वेमामेव द्रक्ष्यन्ति कलौ सन्न्यासिरूपिणं ॥”

in which the Lord has been described as an ascetic in *Kali*.

(10) The next quotation is from Shree *Padma Purana*

“कलेः प्रथमसन्ध्यायां गौराङ्गोऽसौ महौतले ।
भागौरथौतटे भूम्निभविष्यतिसनातन ॥ and also
द्विनेत्रो द्विभुजो गौरस्तप्तजाम्बुनदप्रभः ।
ब्रह्माद्यैः सनकाद्यैश्चध्येयः भक्तवशीकृतः ॥

Here it is predicted that Lord Gauranga

would incarnate Himself on the bank of the Bhagirathi in *Kali* bearing a complexion like molten gold and that He would be worshipped by Shree Brahma, Shree Sanaka and other Devotees,

(11) The next quotation is from *Brihat Bamana Purana*

“स्वर्णद्वीतीरमास्थाय नवद्वीपे जनालये ।
तत्रद्विजकुलेप्राप्ते जनिष्यामि निजालये ॥
भक्तियोग प्रदानाय लोकस्यानुग्रहाय च ।
सन्नप्राप्तिरूपमाश्रित्य कृष्णचैतन्यनामधृक् ॥
आनन्दाश्रुकलापूर्णः पुलकावलिबिह्वलः ॥
भक्तियोगं प्रदास्यामि हरिकीर्तन-तत्परः ॥

Here also the Lord promised to incarnate Himself as shree Chaitanya in a brahmana family at Shree Navadweepa and to take the order of monkhood,

(12) The next one is from Shree *Bamana Purana* :—

“कलिघोरतमश्छन्नान् सर्वानाचार-वर्जितान् ।
शचीगर्भे च संभूय तारयिष्यामि नारद ॥

Here He promised to incarnate Himself in *Kali Yuga* as son of Shree Shachee.

(13) The next one is from *Shree Koorma Purana* :—

“कलिना दह्यमानानामुद्धाराय तनूभृतां ।
कलिः प्रथमसन्ध्यायां भविष्यामि द्विजातिषु ॥

(14) The next one is from *Upapurana* :—

“अहमेव क्वचिद्ब्रह्मन् सन्नग्रासाश्रममाश्रितः ।
हरिभक्तिं ग्राहयामि कलौ पापहतान्नरान् ॥”

(15) The next one is from *Brihat Naradiya Purana* :—

“अहमेव कलौविप्र लौलाप्रच्छन्नविग्रहः ।
भगवद्भक्तरूपेण लोकं रक्षामि सर्व्वदा ॥”

(16) So also in *Shree Nrisingha Purana* :—
“अहमेव द्विजश्रेष्ठ” etc. Both these texts speak of God incarnating *incognito* in the disguise of a Devotee.

(17) Another text of 4 lines also occurs in *Shree Nrisingha Purana* begining with the line “सत्ये दैत्य &c” and ending with the Names of Lord Gauranga and Lord Shree Chaitanya as those of the special Incarnation of *Kali* in the line :—

“गौराङ्गः प्रियकीर्त्तनः कलियुगे
चैतन्यनामा हरिः ।”

(18) The next is from Shree *Vayu Purana* :—

“द्विजाभुविजायध्वं जायध्वं भक्तरूपिणः ।
कलौ सङ्कीर्त्तनारम्भे भविष्यामि शचीसुतः ।”

Here also the Lord is described as Son of Shree Shachee.

(19) I next cite a text of Shree *Vishnu Purana* :—

“भविष्यति कलौ काले भगवान् भूतभावनः ।
द्विजातीनां कुले जन्मग्राहकः पुरुषोत्तमः ॥”

(20) So also another text from the same in which the Lord's wonderful humility and golden complexion are specifically mentioned :—

प्रशासितारं सर्वेषामणीयांसमनोरपि ।
रुक्माभं स्वप्नधीगम्यं तं विद्यात् पुरुषं परम् ॥

(21) The next one is from Shree *Agni Purana* where the very name of Lord Gauranga is mentioned :—

“शान्ततमाः कम्बुकण्ठो गौराङ्गश्च सुरावृतः ।

(22) The next one is from Shree *Varaha Purana* :—

“कालिः प्रथमं सम्भ्रायां लक्ष्मीकान्तो भविष्यति ।
ब्रह्मरूपं समाश्रित्य सम्भवामि युगेयुगे ॥”

(23) The next one is from Shree *Mārkaṇḍeya Purāṇa* which is held in high reverence by Shāktas as it contains the texts of their special tutelary Goddess Shree Chāndec. It also predicts the Incarnation of Lord Gaurāṅga in Kali :—

“गोलोकश्च परित्यक्त्वा लोकानां चाण कारणात् ।
कलौगौराङ्गरूपेण लीलालावणः ॥”

(24) The next one is from Shree *Joga Vāshishtha* :—

“कलिः प्रथमं सम्भ्रायां गौराङ्गोऽसौ महीतले ।
भागीरथीतटे भूम्नि भविष्यतिसनातन ॥”

In this also the Name of Lord Gaurāṅga is specifically mentioned.

(25) I next cite a text of 10 lines from Shree Ananta Samhitā commencing with the couplet :—

“अवतीर्णो भविष्यामि कलौ निजगणैः सह ।
शचीगर्भे नवद्वीपे स्वर्धणीं परिवारते ॥”

which describes the Lord as Son of Shree Shachee incarnating Himself in Shree Navadwipa and ending with the line :—

“अवतीर्य द्विजावासे हनिष्ये कलिजं तमः ।”

(26) So also 4 other lines in the same work commencing with the line “धर्म संस्थापनार्थाय” and ending with the couplet :—

“कृष्णचैतन्यो गौराङ्गो गौरचन्द्रः शचीसुतः ।

प्रभुगौरहरि गौरो नामानि भक्तिदानि ते ॥”

which repeatedly mentions the Lord's Names “Shree Krishna Chaitanya” and “Shree Gourānga.”

(27) The Lord's Name “Shree Chaitanya” who is Son of Shree Shachee is mentioned in the course of enumerating the thousand Names of Lord Shree Gopāla in Shree Gautamiyā Tantra तथाहि श्रीगोपाल सहस्रनाम स्तोत्रे—

“चैतन्यरूपश्चैतन्यश्चेतनागुणवर्जितः ।

महाप्रलयकारीच शचीसुतो जयप्रदः ॥”

(28) The next quotation is from Shree Hayasheersha Pancharātra where Lord Kapila says :—

“सर्वेशरो वासुदेवः सुवर्णपङ्कजद्युतिः ।”

mentioning the specific golden complexion of the Lord which characterised His Incarnation of Shree Gaurānga alone.

(C) The next group of texts is from the *Tantras* including the *Vāmānas* which form a special class of *Tantras* bearing 8 specific characteristics laid down in Shree *Varahi Tantra*. The *Tantras* form the principal scriptures of the *Shaktis*, so that there is absolutely no chance of interpolating any text in the *Tantras* in favour of *Vaishnavas* at the instance of the latter.

I have already quoted a text (No. 26 of B group) from Shree Gautamiyā *Tantra* ; I now proceed to quote from others :—

(1) This is from Lord Shiva's saying in the 5 lines of Shree Viswasāra *Tantra* commencing with शृणु-चान्वर्द्धी and ending with the line :—

शिक्षागुरुः शचीसुतः पूर्णब्रह्मो न संशयः i.e., “undoubtedly the Son of Shree Shachee is the Preceptor *Guru* (of the Universe) and the integral Principle of God.” It also establishes that the Principle of Lord Gaurānga (the

sole and special Incarnation of *Kali*) is identical with that of Lord Shree Krishna, vide the 2nd & 3rd lines, viz :—

“एक एव हि गौराङ्गः कलौपूर्णफलप्रदः ।

यो वै कृष्णः स गौराङ्गः स्तयोर्भेदो न विद्यते ॥”

(2) The *Urdhwāmnāya Tantra* which occupies the highest place among all *Tantras* having issued from the topmost of the 5 mouths of Lord Shiva (as the very name of the *Tantra* signifies) fully describes the meditation and *mantras* special to Lord Gaurānga in its 2nd & 3rd chapters. In its *Samhitā* * occurs the significant passage viz. “कलौ पुरन्दरात् शाच्यां गौररूपविभुःस्मृतः” i.e. in *Kali* the Lord is known to have incarnated Himself in the form of Shree Gaura, as Son of Shree Purandara (another name of Shree Jagannatha Mishra) and Shree Shachee.

(3) Shree *Kulārnava Tantra* or Shree *Eshāna Samhitā* describes the mode of worship (*mantras* &c) of Lord Gaurānga at length in its first chapter.

(4) Next, I take up the *Yāmulis* of which four out of six specifically mention the Incarnation of Lord Gaurānga. Thus in

* सञ्चासन्न करिष्यामि काश्चनप्राप्तमास्थिनः (i.e. I will adopt monk-hood at Katwa).

Shree *Adi Yāmala* His perfect Incarnation at Shree Navadweepa, as son of Shree Shachee is predicted in the couplet :—

“अहं पूर्णो भविष्यामि युगसम्भौ विशेषतः ।

मायापुरे नवद्वीपे वारमेकं शचीमुतः ॥”

(5) A similar prediction is made in Shree *Brahma Yāmala* where the Lord's Name viz Shree Chaitanya and function in *Kali* viz Sankeertana are specifically given in the following passage :—

“भविष्यामि च चैतन्यःकलौ सङ्कीर्तनरत्ने ।

हरिनाम प्रदानेन लोकान् निस्तारयाम्यहं ॥”

(6) In the same work occurs 3 lines beginning with the couplet :—

“शची तु देवकी-देवी वसुदेवःपुरन्दरः ।

तयो प्रीत्यैव भगवान् चैतन्यत्वं स्वयंगतः ॥”

Stating that Lord Shree Chaitanya was born of Shree Shachee and Shree Purandara (Shree Jagannátha) who are identical with Shree Devakee and Shree Vasudeva.

(7) Another passage of 6 lines occurs in the same work commencing with the

line :—“नमस्वामि शचीपुत्रं गौरचन्द्रं जगद्गुरुं” and ending with the couplet :—

“नमश्चैतन्यरूपाय पुरन्दर सुताय च ।

वैष्णवप्राणदात्रे च गौरचन्द्राय ते नमः ॥”

It mentions both the Names of the Lord, viz Shree Gaurachandra and Shree Chaitanya as also the names of His parents, viz Shree Shachee and Shree Purandara (Shree Jagannátha) and the fact that He is the very life and soul of *Vaishnavas*.

(8) In Shree Krishna Yámala there is a passage of 10 lines commencing with “कलौ नष्ट दृश्या” and ending with “चैतन्याख्यो भविष्यति” in which occur the 3rd line “प्रसन्नो भक्त रूपेण कलाववतरिष्यति” and the 6th and 7th lines viz :—

“गौराङ्गो नादगम्भीरो स्वनामामृत लालसः ।

दयालुः कीर्तनग्राहो भविष्यति शचीपुत्रः ॥”

In the lines quoted above will be found the Lord's Names, Shree Chaitanya and Shree Gauránga the name of His mother, Shree Shachee and His special Incarnation in *Kali Yuga* as a Devotee fond of *Sankeertana* (chanting the Holy Name of God)

(9) Lastly in Shree Rudra Yámala in the

chapter dealing with the conversation of Lord Shree Shiva and Shree Párvatee occurs the 32nd *patala* which describes at length the meditation, *mantras* and other forms of worshipping Lord Gauránga. Besides these three main groups of *Shástras* (A, B & C) certain passages in other *Shástras* such as Shree *Geetá* (VIII-9 &c) Shree Uttara Bhága-báta, Shree Laghu Bhágabatámritam, Shree Brahma Rahasya, Shree Chaitanya Tattwa Dipiká &c also deal with Lord Gauránga but after all that has been already quoted it will serve no useful purpose to add further quotations. Enough has been quoted to satisfy any reasonable mind fairly seeking the authority of *Revealed* Religion in the shape of *Shástras* in support of the truth of Divine Incarnation of Lord Gauránga but there are sceptics who will never be convinced on account of their doubting turn of mind due to past derelictions which give rise to an "ásuric" temperament which unfortunately can not place any trust in God, Shree *Guru* or the *Shástras* and consequently always feels miserable, being tossed about in surging waves of doubt which ever prevent them from arriving at the Truth in spiritual

matters. * Thus, it has been rightly said by the sage Shree Yámunáchárya in his hymn (*stotra*) to Lord Shree Náráyana :—

त्वां शीलरूपचरितैः परमप्रकृष्टैः
सत्त्वेन सात्त्विकतया प्रवलैश्च शास्त्रैः ।
प्रख्यातदैव परमार्थविदां मतैश्च-
नैषापुर प्रकृतयः प्रभवन्ति रोडुं ॥

(Vide translation in Chap. III of the original Shree Chaitanya Chaitámrita rendered into English in this Volume.) With these remarks I conclude my humble observations on the Divine Personality and Dual Principle of Lord Gauránga and the objects of His Incarnation.

I next append a few remarks about the Personality of His holy companions of whom Lords Shree Nityánanda, Shree Adwaita, Shree Shreebása and Shree Gadádharma are the chief. These four Lords (who are also

* Vide Lord Shree Krishna's saying in Shree Geeta IV-40.

“अज्ञानाद्ब्रह्मणोऽसंशयात्मा विनश्यति ।

नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ॥”

Divine Manifestations) together with the Supreme Lord Gaurāṅga Himself constitute the Five Great Principles or *Pancha Tattwas*. It will appear from the following passage in Shree *Ananta Samhitā* (and a similar *śloka* in Shree *Shivā Purāṇa* already quoted) that when Lord Shree Krishna incarnated Himself in *Kali Yuga* as Lord Gaurāṅga all His former companions (of both sexes) of *Dwaparā Yuga* followed suit and were born as His devotees :—

“कृष्णावतारकाले या स्त्रियो वा पुरुषाः प्रियाः ।
कलौ तेऽवतिरष्यन्ति श्रीदाम सुवलादयः ॥”

It will also appear from the following *śloka* of Shree *Vaṇṇa Purāṇa* that besides His companions of Shree Brindābana the Deities of Heaven were also directed by Him to appear on Earth as His devotees in *Kali* when He would incarnate Himself as Son of Shree Shachee :—

“दिविजा भुवि जायध्वं जायध्वं भक्तरूपिणः ।
कलौ संङ्गीर्त्तनारम्भे भविष्यामि शचीसुतः ॥”

This shows that all the companions of the Great Lord are more or less Divine as is also evidenced by their exemplary character and devotion on Earth. Shree Kavi Karna-

pura in his work “श्रीगौरगणोद्देशदीपिका” has given an outline of the antecedents of each companion of the Lord in His previous incarnations and the inquisitive reader is referred to that work for such details. Chapters V, VI & VII of Shree Chaitanya Charitāmrita deal at length with the Principles of Lords (1) Shree Nityānanda (2) Shree Adwaita & (3) Shree Shreebāsa & Gadādhara respectively. It will be sufficient to state here in this Introduction that Lord Shree Nityānanda * was formerly Lord Shree Balarāma (elder brother and manifestation of the type of *Balasa* of Lord Shree Krishna) in *Dwāpura*, as we have from the following authority of Shree *Brahma Yāmala* (Shree *Chaitanya Kalpa*) :—

“गोकूले वलरामत्वं यः प्राप्तः शृणु पार्वती ।

नित्यानन्दः स्योद्दिभवद्भि लोकानां हितकाम्यया ॥”

Lord Shree Adwaita † is a manifestation of Lord Shree Shiva (or Shree Mahāvishnu or Mahāpurusha) Lord Shree Shreebāsa is that of Shree Nārada the great devotee and

* ‘नित्यानन्दः वलः साचाद् अहमहं त इश्वरः’ (Sadashivas saying in Surataru Tantra).

† ततः कलियुगे प्राप्ते ममाकाच सदाशिवः भूलाचाद्वैत नामासीं तां सीतां प्रापस्वति प्र वं (Lords saying Padma Purana)

Lord Shree Gadádharma is that of Shree Radha. The *Panchatattwas* or Five Great Principles viz Lords Shree Gauránga, Nityánanda, Adwaita, Shreebása & Gadádharma are respectively the Supreme God, His Manifestation (प्रकाशः) His Incarnation (अवतारः) His Devotee (भक्तः) and His Attribute (शक्तिः) as detailed in the opening *sloka* of Shree Chaitanya Charitámrita Viz “बन्दे गुरुम् &c” where the full import of each term has been explained in due course. Here I close my introductory remarks on the Personality of the great Lord and His companions, referring the reader to the original volume itself for further details and now pass over to His teachings.

II. The Lord's Teachings.

A great misconception prevails in the minds of some people about the true nature and import of the creed of Vaishnavism inculcated by the Lord ; for I have heard even educated men talk seriously that the Lord preached a new Religion like Buddhism, Jainism or Sikhism detached from—or perhaps in revolt against—the established order of Hinduism, but He really did nothing

of the kind. Buddhism, Jainism or Sikhism are considered by Hindus as heresies, in as much as they discard the authority and Divine nature of Revealed Religion embodied in the *Vedas* which always form the common foundation of all forms of Hinduism. Vaishnavism of all the 4 different types or *Sampradāyas* extant in India, viz (1) *Shree*, (2) *Mādhwa*, (3) *Rudra* and (4) *Sanaka* is however a ancient creed founded and broad-based on the *Vedas*, *Vedānta* and other *Shāstras* and the Lord who claimed to belong to the *Mādhwa* school (of Shree Madhwāchārya) chiefly expanded and improved upon the same, unfolding the true and hidden import of his doctrines to the World. We have it from the authority of Shree *Padma Purāna* and *Gautamiya Tantra* that there would be the above 4 *Sampradāyas* or regular systems of *Vaishnavism* in *Kali Yuga*.

कलौ खलु भविष्यन्ति चत्वारः सम्प्रदायिणः ।

श्रीमाध्वी रुद्रसनकाबैष्णवाः क्षितिपावनाः ॥

Of these 4 systems (1) *Shree Sampradāya* of Shree Rāmānuja is derived from Shree or Lakshmee (the consort of Lord Vishnu),

(2) *Mádhwa Sampradaya* of Shree Madhwá-chárya from Shree Brahmá * (to whom the Divine Word was inculcated by Lord Shree Náráyana Himself as narrated in shreemat Bhágabatam 11-9-30/35, (3) *Rudra Sanpradáyá* of Shree Vishnuswámi from Lord Rudra (Shiva) and (4) *Sanaka Sampradáyá* of Shree Nimbáditya from the 4 Mind-begotten sons of Shree Brahmá viz Shree Sanaka, Sanátana Sananda and Sanatkúmára, as we have from the following authority of Shree Prameya *Ratnáváli*

रामाणुजं श्रीः स्वीचक्रे मध्वाचार्यं चतुर्मुखः ।

श्रीविष्णुस्वामिनं रुद्रः निम्बादित्यं चतुःसनः ॥

So, the *Mádhwa* system is traceable to Shree Brahmá and ultimately to Lord Náráyana Himself. This ancient creed was revived by Lord Gauránga with certain marked improvements and amplifications which gave

* It is also narrated in Shreemat Bhagabatam how Shree Brahma taught his creed to Shree Narada who again inculcated the same to Shree Vyasa at Shree Badarikashrama where Shree Madwacharya went on pilgrimage long after and learnt the doctrine from Shree Vyasa.

the modified name of "*Gauda Mádhwá*" to His system, the word "*Mádhwá*" being qualified by the adjective "*Gauda*" to indicate that the latter is the specific *Gaudiya* or Bengal School of *Mádhwá Vaishnavism* promulgated by Lord Gauránga and preached by His followers, the 6 great Goswámis (Shree Roopa, Sanátana, Jeeva, Raghunátha Bhatta, Gopála Bhatta and Raghunátha Dása). Now I proceed to give the outlines of the philosophy of this school inculcated by the Lord.

As observed before, every form of Hinduism is based on the infallible source of the Vedas the sequel of which, viz the *Upanishads* are known as *Vedánta*. The essence of these is embodied in the *Vedánta Sootras* of Shree Vyása and the three different schools of Hindu Metaphysics, viz. *Adwaita*, *Vishisht-Adwaita* and *Dwaita* are based on the three different commentaries on the same by Shree Shankaráchárya, Shree Rámánuja and Shree Madhwáchárya respectively. The *Adwaita* System of Shree Shankara expounded in his *Shariraka Bháshya* which is one of unqualified Monism is also called *Vivarta Báda* i. e. the doctrine (like that of Spinoza) that God

(*Brahman*) is the only Reality or homogeneous substance without any differentiating real Attribute, all other Principles such as Individual Souls (*Jeeva*) or the Cosmos (*Jagat*) being also really *Brahman* in essence, their apparent variety being only the fabrications of imagination (or "*Avidyá*" a novel term denoting Nescience specially coined by Shree Shankara to explain away the diversity in Creation) i. e. "ब्रह्मसत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः ।"

According to him, therefore, the Human Soul, being essentially indetical with the Divine soul there is no room for Devotion or Divine Worship, the only exercise of Religion being to meditate on this metaphysical unity of God and Man and to realise this identity by absorption of the Human Soul into the Divine by shaking off the clouding mist of *Maya* or *Avidya*, which process alone can bring about *Moksha* or liberation of the Human Soul by such spritual knowledge or *Jnāna*. He laid stress on the text of the *Shruti* "तत्त्वमसिस्वेतकेतो" (Thou art That Brahman O Shwetaketu) which he called the *Mohabakya* or Great Word of the *Vedas*. His system,

therefore, is one of pure (Pantheistic) Monism which is directly opposed to *Vaishnavism*. *

His interpretation of the *Vedānta* was therefore subsequently opposed by the two great apostles of *Vaishnavism* viz Shree Rāmānuja in his *Shree Bhāṣya* and Shree Madhwāchārya in his *Brahma Sootra Bhāṣya* and *Shatadooshanee* in which they respectively formulated their doctrines of *Vishishtādwaita* and *Dwoita* both of which hinge upon *Parināmabāda* as opposed to the *Vivarta Bāda* of Shree Shankara referred to above. *Parināma Bāda* explains the cosmos as well as all living souls as the outcome of *parināma* or *evolution* of *Brahman* and does not *explain* away the same as the unreal products of illusory imagination or *Avidya*. Both these systems lay stress of the syllable “Om” as

* In the following *sloka* of Shree *Padma Purana* Lord Shiva told Shree Durga that the erroneous doctrine of *Maya* or Illusion (of all principles other than *Brahman*) was but covert Buddhism which was invented by Him (Lord Shiva) in *Kali Yuga* in the guise of Shree Shankaracharya, (who is believed by all Hindu to be an Incarnation of Lord Shiva)

“मायावादमसंख्यं प्रच्छन्नं बौद्धमेव हि ।
मयैव कल्पितं देवि कलौ शङ्करमूर्तिना ॥”

the *Mahabakya* of Great Word of the *Vedas* instead of the minor text "*Tattwamasi*" accepted as such by Shree Shankara and even the latter expression is interpreted by them in a dualistic sense, viz. "तस्यत्वमसि" i. e. "Thou art His (pertaining to *Brahman*) or "अत्य-त्वमसि" i. e. Thou art not That (*Brahman*) the negative particule "अ" in "अतत्" having been joined grammatically with the previous adjoining word (Vide Shree Mádhwā *Bhāṣya*). In his critical work *Shatadooshanee* he made a scathing criticism of *Adwaita Bada* and discovered as many as hundred defects in Shree Shankara's system which was fraught with self-contradictions of which the most notable one was in his peculiar definition of *Avidya* as "अद्वयमेव च नीयं किमपि" i. e. something indescribable as either existing or non-existing which was invented by him to bridge the gulf between homogeneity and heterogeneity i. e. the One *Brahman* and the Many. To any unbiased reader who would read the original *Vedānta Sūtras* and Shree Shankara's commentary on the same it would irresistibly appear that the great savant has twisted the natural and common-sense interpretation of the texts and

by his superior learning and talents attempted to substitute a Monistic version of the same in every case where a dualistic interpretation alone is warranted by the wordings of the text. All these points were exposed threadbare by Lord Shree Chaitanya in His memorable controversies with the learned *pundits* Shree *Vasudeva Sarbabhauma* of Puri and Shree *Prakáshánanda Saraswatee* of Benares who ultimately acknowledged their defeat and accepted His discipleship, as described at length in the original Shree Chaitanya *Charitámrita*.

Now I come to the positive side of Vaishnava philosophy. Shree Rámánuja's doctrine is *Vishishtadwaita* or "Qualified Non-Dualism" i. e. the oneness of God (*Brahman*) with *vishe-sha* or Attributes which are real and permanent but always subject to the control of God. They are of two kinds viz. *chit* or individual souls and *achit* or matter. *

* Lord Gauranga divided attributes into 3 classes viz (1) Intrinsic (*अन्तरङ्गा शक्तिः*) i, e, Divine Attributes including the companions, residence and paraphernalia of god, (2) Extrinsic (*बहिर्द्व्या शक्तिः*) including the Material World and inorganic kingdom and (3) Neutral or Intermediate (*तटस्थ शक्तिः*) denoting all *Jeevas* or

The reality of these Attributes does not however interfere with the unitary principle of God, in as much as they are not only dependent on him in every respect, but constitute what may be called domestic differences instead of *radical* differences which is aptly illustrated by the simile of a Tree consisting of stems, branches, leaves, flowers &c which being of different shapes, colour, properties &c nevertheless form parts and members of the Tree itself, thus presenting variety in unity or *Vishesha* in *Adwaita*. There are Vedic texts which favour the reality of diversity through Evolution, e. g. “स ऐक्षत बहुस्याम प्रजायै” इति i. e. He thought, may I become many i. e. may I grow forth (as my progeny) &c while opposite texts e. g. quoted by Shree Shankara by way of igno-

living souls who are intermediate between the other two i, e, partaking of the characteristics of both i. e. of the spiritual nature of intrinsic or Divine Attributes in their soul-element and the material nature of extrinsic Attributes in their body-element The *Jeeva* or Individual soul is said to stand facing Matter, with his back turned towards God, until the *Sat Guru* by His wise precept reverses his position making him face God, setting his back on the World.

ring all differences as illusory and consequently all attributes or *gunas* as unreal have been explained away as referring only to the lower (हेय) or material (प्राकृत) *gunas* and not to the transcendental (अप्राकृत) Divine attributes such as *Sat*, *Chit*, and *Ananda* which belong exclusively to God and His Divine retinue (गणः) as well as His residence (धर्म) paraphernalia (सेवोपकरणानि) and sports (लीला). Shree Madhwáchárya who holds similar views goes a little further in affirming the *Panchabheda* (पञ्चभेदः) or five-fold difference, viz (1) God or *Brahman* who is the Supreme governing Principle, (2) *Jeeva* Principle or the Individual Soul which is different from (3) *Jada* or matter (4) *Jadamsos* or the innumerable particles of Matter and (5) Innumerable *Jeevos* or distinct units of Individual Soul which all exclude one another. All these differences, however, are derived from the unifying Principle of *Brahmon* who is not only the instrumental of *efficient* cause (निमित्तकारण) of the Universe, as the potter or creator but also the ultimate material cause (उपादानकारण) of the same as the principle underlying the clay or Matter to use the illustration of *ghata* or earthen pot familiar

to Indian philosophers. This has been explained lucidly in chap V of the original Shree Chaitanya Charitāmrita, as the common creed of all Vaishnaya Philosophy.*

According to both Shree Rāmānuja and Shree Madhwa the relation between God and *Jeeva* is one between the Adorable पूज्यः and the Adorer (पूजकः) i. e. One of Devotion (भक्तिः) which is the only means of attaining Salvation or (मोक्षः) which according to Shree Rāmānuja is of 5 types viz (1) *Sālokya*, (2) *Sārshṭi*, (3) *Samīpya*, (4) *Sarūpya* and (5) *Sāyujya* the import of all of which has already been explained in the beginning of this Introduction in the course of discussing *baidhi* (वैधी) *bhakti* (भक्तिः) which has its goal in *mukṭi* of

* Lord Gaurāṅga's philosophical position is embodied in the doctrine of 'अचिन्त्यभेदाभेदः' of the incomprehensible difference in Unity" i. e. the Diversity of Attributes of the one God which was aptly illustrated by the inseparability of scent from musk or of the glare from fire or of Solar rays from the Sun, they being respectively attributes of musk, fire or the Sun though not identical with the same. So the Attributes of God are not identical with Him through inseparable & denied from Him which constitutes an incomprehensible unity in difference.

the above 5 types in Shree *Baikuntha*. The Eschatology of Shree Madhwa can not exactly be gleaned from his extant writings but his professed followers at the time of Lord Shree Chaitanya at least affirmed the same view of Salvation in the above 5 forms of *Mukti* in Shree Baikuntha, as appears from their controversy with the Lord in the course of His travels in Southeren India recorded in Chap IX of Shree Chaitanya Charitámrita, Middle Period. That this five-fold *Mukti* in Shree Baikuntha could not have been the ultimate goal or *summum bonum* with Shree Madhwa would appear from the fact that Lord Gauránga who claimed to be a disciple of his School entertained a different and higher ideal which must have been also the esoteric doctrine of Shree Madhwa though not known to the general run of his followers or the public.

Now, we pass on to the tenets of Lord Gauránga for a consideration of this higher ideal of Salvation which was, at any rate, *disclosed* to the World for the first time by the Lord Himself, though it was previously hinted at by His Shree *Guru* Shree Iswara Puri and before him by his Shree *Guru* Shree

Mádhavendra Puri who has been honoured in Shree Chaitanya Charitámrita (Chap. IX) as * “the Root of the *Kalpa* Tree of Devotion”, in the form of *Love* (*Prema प्रेम*) as distinguished from mere Reverence *Bhakti* (भक्ति:) mixed with deferential awe. While Reverence is the outcome of religious injunction (बैधी *Baidhi*) for spiritual benefit in the next World and confers to the devotee salvation in Shree *Baikuntha*, Love is spontaneous (i. e. of the Braja type described in the earlier part of this Introduction) and confers to the lover the boon of residence in eternal Shree Brindabana and of companionship with Lord Shree Krishna as His loving attendant of one of the 4 types viz *dasa* (servant) *sakha* (comrade) *Guru* (elder) or *kanta* (inamorata) of which the last-named type personified in Shree *Gopees* is the highest spiritual ideal and their love is the most exalted desideratum of religious life.

* Vide the *Dhyana* of Shree Madhabendra Puree where he has also been described as *guru* of all *Vaishnavas* :—

“स्मरामि यतिशेखरं निखिलवैष्णवानां गुरुं ।

शची. दयनन्दनप्रवर-कल्पवृक्षाक्षरं ॥”

As this path of spontaneous Love is called Rāga Mārga (रागमार्गः) the imitation of Shree Gopees is designated *Raganuga Marga* (रागानुमार्गः) which is the noblest spiritual path inculcated by the Lord.

Few mortals, however, are blest with this spontaneous Love for God which, therefore, has to be invoked through Divine Grace by the constant exercise of the nine-fold path of Devotion inculcated by Shree Prahlada in Shreemadbhāgabatam VII viz.

“श्रवणं कीर्तनं विष्णोः श्रवणं पादसेवणं ।

अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनं ॥”

(1) Listening, (2) Chanting and (3) Meditation about Lord Shree Vishnu, (4) Service of His Lotus-Feet, (5) His worship, (6) Obeisance and (7) Homage to Him, (8) Friendship with Him and (9) Dedication of one's self to Him,

These were enjoined by the Lord to His followers, having been amplified by His into 64 detailed exercises which have been chiefly enumerated by Shree Roopa Goswāmi in his standard work on Devotion viz Shree Bhakti Rasāmrita Sindhu and quoted therefrom in

Shree Chaitanya Charitámrita * and Shree Bhaktamála &c. By the constant practice of some or all of these exercises according to one's capacity and taste the devotee will at last be blest with Divine Love or *Prema*. The Lord however has repeatedly assigned the foremost place to *Sankirtana* (or the loud chanting of the Holy Name of God) among these devotional exercises (Vide also Shree Brihadbhágabátámrita of Shree Sanátana Goswami) and this, it may be remembered, He did as *Yugábatára* of *Kali* whose function is to inculcate *sankirtana* as the easiest path to God.

Besides the Path of Devotion (*Bhakti*) by which *alone* the Perfect God can be known and attained † various other paths, viz. of knowledge (*Jnána*), Action (*Karma* and *Yoga* (involving processes of *pranayama* or regulation of breath on the lines of Shree Patan-

* Vide Chap. XXII Middle Period (viz. the Lords teachings to Shree Sanatana Goswami).

† Vide Lord Shree Krishnas saying in Shree Geeta XVIII-5 भक्त्या मामभिजानाति यावान् यथास्मि-तत्त्वतः । ततो मां तत्त्वतो ज्ञात्वा विशन् तदनन्तरं ॥ i.e. By Devotion one knows what and who essentially I am and having known Me as such he then enters into That (Supreme).

jali) and their several modifications and combinations are inculcated in minor *Shasiras* and I next proceed to consider what value has been attached by the Lord to the efficacy of each of these paths. At the outset, may be quoted the saying of Lord Shree Krishna to Shree Uddhava in *Shreemadbhágabatam* XI-4-20.

“न साधयति मां योगो न सांख्यं धर्मउद्धव ।

न स्वाध्यायस्तपस्त्यागः यथा भक्तिर्ममोर्जिता ॥”

“O Uddhava ! neither *Yoga*, nor *Sankhya* (*Jnana*), nor the performance of civic duties, nor Vedic lore nor austerities (asceticism) nor Renunciation of the World are so acceptable to me as staunch and pure i.e., unmixed with *Jnana* or *Karma* Devotion.*

This Divine saying establishes the crowning superiority of the Path of Devotion over all other spiritual paths, viz (1) *Yoga* or the

* According to another interpretation of this Sloka the last 4 expressions mentioned before, viz. [1] धर्मः [2] स्वाध्यायः [3] युपः and [4] त्यागः refer respectively to the 4 *ashramas* of a Hindu *dwija* viz. [1] गृहस्थः [2] ब्रह्मचर्यं [3] वानप्रस्थः and [4] सन्यासः and the due performance of their respective duties.

system of *Pátanjala* philosophy which inculcates the concentration of mind upon the *Paramátma* or *Antaryámi Purusha* (i. e. the inner soul dominating each Individual Soul) who is however a fragment or partial reflection of God (Vide 3rd sloka of Chap I of Shree Chaitanya Charitámrita and Shree-madbhágabatam I-1-11) (2) *Jnána* or the system of *Sánkhyá* philosophy (as also the allied Monistic interpretation of *Vedánta* philosophy by Shree Shankaráchárya) which respectively regard the *Purusha* or *Brahman* alone as a permanent or real and *Prakriti* or *Máyá* as transient (changeable) or illusory, this *Brahman* (located in the region known as *Siddhaloka* being however nothing but the outer resplendence (ज्योतिः) of the perfect God, Lord Shree Krishna (Vide the 3rd Sloka in Chap I of Shree Chaitanya Charitámrita and the following text in Shree Haribamsha referring to the principle of *Brahman* as the outer lustre of Lord Shree Krishna :—

ममैव तद्वनं तेजः ज्ञातुमर्हसि भारत ।

As also the text (V-46) in Shree Brahma Samhitá begining with the line “यस्यप्रभाप्रभवतो

जगदङ्कोटि” quoted in the same (opening) chapter of Shree Chaitanya Charitámrita).

(3) The path of Duty (*Karma* or Action which leads but to endless cycles of rebirth for reaping the desert of Action according to the good or bad character of the same, (4) Vedic lore which consists of two parts (viz (a) *Karma Kánda* or *Yajnas* (sacrifices) inculcated specially in Jaiminis' system of *Purva Mimámsá* which reward the performer of the *Yajnas* with the enjoyment of *Swarga* in after life, such joys in Heaven being however limited and transient, involving inevitable expulsion therefrom and rebirth into this World at the conclusion of such enjoyment the period of which is measured by the performer's desert, as is evidenced by the following saying of Lord Shree Krishna in Shree Geetá IX-20/21.

वैविद्या मां सोमपाः पूतपापा

यज्ञैरिष्टा स्वर्गतिं प्रार्थयन्ते ।

ते पुण्यमासाद्य सुरेन्द्रलोक-

जन्तुः दिव्यान् दिवि देवभोगान् ॥

ते तं भुक्त्वा स्वर्गलोकं विशालं-
 क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
 एवं त्रयीधर्ममनुप्रपन्ना
 गतागतं कामकामा लभन्ते ॥”

(b) *Jñāna-Kānda* or *Upanishads* which according to the interpretation of Shree Shankarāchārya assert unqualified Monism (or Pantheism) and inculcate the doctrine of *Mukti* or liberation by *nirvāna* (*Laya*) or absorption of the Individual Soul into *Brahman* by shaking off the illusion of diversity, the goal of such *Brahma-Jñāna* i. e. *Brahman* located in *Siddhaloka* being nothing but the resplendent outer halo or *jyotis* * of Lord Shree Krishna, as discussed above, (4) *tapas* or austerities which are only potent to develop some psychic powers known as the 8

Vide also the text in Shree Brahmasamhita V-46

यस्य प्रभा प्रतपतो जगदण्डकोटि
 कोटिश्चशेषवसुधादिविभूतिभिन्नं ।
 तद्ब्रह्म निष्कलमनन्तमशेषभूतं
 गोविन्दमादिपुरुषं तमहं भजामि ॥

siddhis such as *animá* अणिमा &c which instead of conferring Salvation on the so-called *siddha* or adept rather retard his goal of reaching God by elating his vanity which often leads to acts of transgression and (5) *Sannyása* * or monkhood which only elevates the *Sannyási* to *Brahmaloka* or *Satyaloka* which however is liable to dissolution with its ruler the *Hiranyagarbha Brahmá* at the end of his cycle of existence viz. *Mohákalpa*. Beyond this, it may be remembered, lies *Siddhaloka* or the resplendent *loka* of *Brahman* peopled by (1) *siddhas* i. e. those who have attained *Sáyujya*, *laya* or *nirvána Mukti* by absorption into *Brahman* through the path of *Jnána* Monistic Knowledge as also by (2) demons who have been killed by Lord Shree Krishna or any Incarnation of His in battle, as is evidenced by the following text in Shree Brahmánda Puranam :—

* If the last 4 expressions viz “धर्मः, स्वाध्यायः तपः and त्यागः” in the Sloka “न साधयति &c” be taken to mean the 4 *ashramas* of a *dwija* the due performance of the duties thereof can at most elevate him to *Brahmaloka* or *Satyaloka* which is ultimately liable to dissolution at the time of *Mahapralaya*.

सिद्धलोकस्तु तमसः पारं यत्र वसन्ति हि ।

सिद्धा ब्रह्ममुखे मग्ना दैत्याश्च हरिणा हताः ॥

This discussion of Eschatology or progress of the *Jeevâtma* (Individual Soul) after death raises the consideration of Hindu Cosmogony according to the *Shâstras* of which Shreemat Bbâgabatam is the foremost. This World of which we are the denizens is called *Bhuloka* above which there are 6 successively higher and subtler regions viz (1) *Blubarloka* inhabited by the *pitrîs* or the souls of some of our departed ancestors (who have not yet attained higher lokas) as also by the denizens of *Naraka* or Hell i. e. sinners (2) *Swarloka* or Heaven dwelt by the *devas* and those meritorious souls who performed *Yajnas* (sacrifices or charitable acts on Earth, (3) *Maharloka* peopled by those anchorites who practised temporary (उपकुर्वाण) *brahmacharya* or abstinence on Earth! (4) *Janaloka* inhabited by those who practised lifelong (नैष्ठिक) abstinence on Earth. * (5) *Tapaloka* dwelt by those who lived in pious seclusion as *bânâprastha* in the forest on Earth and (6) *Satya*, or *Brahmaloka* peopled by

* Vide Shreemadbhagabatam II-6-18 & 19

sannyásis who took the order of monkhood on Earth. Besides these 6 higher *lokas* above Earth there are also 7 nether *lokas* below Earth such as *Pátal* &c where dwell the *nágas* and other classes of incorporeal beings. All these 14 *lokas* or *bhubanas* together constitute one *brahmánda* or the realm of one Brahmá rulling over the same. The whole of each *brahmánda* is however impermanent, being liable to dissolution at the time of *Mahápralaya* at the end of each *Mahákálpa* or cycle of existence of each Brahmá which is limited to 100 years of his own measure. Thus Lord Shree Krishna said in Shree Geetá VIII-16,

“आव्रक्ष्यभुवनालोका पुनरावर्त्तिनोऽर्जुन । मामुपेत्यतु-
कौन्तेय पुनर्जन्म न विद्यते ॥” i. e. “O Arjuna ! all the *lokas* including even Brahmaloка or *Satyaloка* of Shree Hiranyagarbha Brahma come and go, but he who cometh unto Me knoweth no rebirth.”* In the daily prayers (*Sandhyá*)

* So also the Lord's sayings in Shree Geeta VIII-21 “यत् प्राप्य न विवर्त्तन्ते तद्दाम परमं मम” i. e. “That is my supreme abode on reaching which one never returneth,” and also in VII-20 “यत् सर्वेषु भूतेषु नश्यत्सु न विनश्यति” i. e. “which is not destroyed upon the destruction of all (other) beings.”

of all *bráhmaṇas* occurs a passage “तद्विज्ञोः परमंपदं” which also shows that the location of Lord Shree Vishnu i. e. His residence, Shree *Baikuntha* or *Vishnuloka* is eternal and *a fortiori* the higher regions of the higher Principle of Lords Shree Rámachandra and Shree Krishna viz. Eter-nal Shree Ayodhyá, Shree Dwáraka, Shree Mathurá and Shree Brindábana (or Shree Goloka, Krishna or Shwetadeepa) lying in successive higher orders all transcend the ravages of Time and the doom of Dissolution. It should be mentioned in this connection that between these eternal *lokas* of Lord Shree Krishna and His Incarnation and Reflection Shree Rámachandra and Shree Vishnu on the one hand and the transient 14 *lokas* of each *brahmánda* on the other lie in successive higher order :—(1) the *loka* or passage of *Mukti* at the exit of the *brahmándas* where the Goddess, Shree Mahámáya or Durgá is posted holding in a manner the keys of emancipation of the denizens of the *brahmándas* from their ever-recurring cycles of rebirth within the transitory *brahmándas* which are designated as *Devadhámas* or the realms of the said Goddess without whose

gracious intercession no soul can obtain liberation or *Mukti* from the *brahmádas* as a boon from the Godhead (Lord Shree Vishnu or Shree Krishna) (Vide Shree Brihat Bhágabatámrita of Shree Sanátana Goswámi) (2) the *Siddhaloka* of the resplendent *Brahman* for the liberated Souls or Siddhas and (3) Shree *Shivaloka* or the eternal region of Lord Shiva which is attained by His worshippers and lies above the aforesaid *loka* of *Mukti* and *Siddhaloka* which (latter) is peopled by those souls who may attain *Nirvana* or *Brahma-sáyujya* i. e. absorption into the eternal principle of *Brahman* (viz. the outer *iyotis* or resplendent halo of Lord Shree Krishna) who is however distinct from the Creator Shree Brahmá (*Hiranyagarbha*) residing in the transitory *Brahmaloka* or *Satyaloka* within each *brahándá*. Just above Shree *Shivaloka* lies Shree *Vishnuloka* or *Baikuntha*. From this detailed cosmogony of Shreemadbhágabatam it would appear that the eternal *loka* of Shree Brindábana (or Shree *Goloka* or *Shwetadweepa*) is the highest spiritual plane dwelt by the Primary and most Perfect Principle of

God * viz, Lord Shree Krishna and His blessed companions with whom He enjoys eternal sports (or *Leelá*) of Divine rapture.

Now I mention one wonderful characteristic of this *Leelá* which takes place simultaneously in the eternal regions of Shree Goloka, Shree Ayodhyá &c as well as in their eternal reflections or parallel manifestations in the transitory *brahmándas* which would seem paradoxical at first sight. This may be explained by the fact that the whole range of the *Leelá* of Lord Shree Krishna and His Incarnations takes place in an ever-moving circle which may be compared to the moving course of the Sun illuminating different regions of the Earth (or of other planets) at different times.

* Lord Shree Krishna is the most perfect Divine Principle being not only wonderfully superior to other Deities in every respect but even superior to His own reflection or *Bilasa* Lord Shree Vishnu or (the four-armed) Lord Narayana in the following 4 respects viz (1) His captivating sports e. g. Shree *Rasa Leela* (2) the unrivalled affection of His companions e. g. Shree *Gopees* towards Him (3) the enchanting tune of His flute and (4) the exquisite loveliness of His own Form as also His sylvan garb, as pointed out by Shree Roopa Goswami.

Thus, when it is night in America the Sun rises in Japan and when it is noon in Japan it is morning in India and so on. Similarly the different *Leelá* which constantly occur in the eternal regions of Shree *Goloka* &c are successively observed in the different *brahmándas* in different *Yugas*. Thus when *Satya Yuga* expires in our *brahmánda* the special Incarnations of that *Yuga* viz Lords Shree Hamsa, Nrisimha &c who are permanently present in the eternal *loka* disappear from our *brahmánda* and begin Their *leelá* in another *brahmánda*, while the special Incarnations of the next *Yuga* viz *Treta* (e. g. Lord Shree Rámchandra who is

in the following *sloka* of his Shree Bhakti Rasamrita Sindhu, Dakshina Bibhaga I—18 viz,

“लोकान्ते प्रियाधिकं माधुर्यं वेणुरूपयोः ।

इत्यसाधारणं प्रीतिं गोविन्दस्य चतुष्टयं ॥”

and also the following text in the same work in which Lord Shree Krishna has been shown to excel Lord Shree Narayana in sweetness (रसः), though Both are identical in Their ultimate principle or essence Thus :—

सिद्धान्तस्त्वमेऽपि श्रेयस्कृत्योः ।

रवेनोत्कृष्टते कथं रूपमेवा रसस्त्वितिः ॥

ever present in eternal Shree Ayodhyá) then manifest Themselves in our World and so on, the same *Leelá* taking place simultaneously in the celestial regions as also in one or other *brahmánda* in succession. So also when the infant sports of Lord Shree Krishna are finished in one *brahmánda* and His sports of adolescence commence there, His infant sports simultaneously manifest themselves in another *brahmánda*. All these were explained at length by Lord Shree Chaitanya to Shree Sanátana Goswámi (Vide Chap XX of Shree Chaitanya Charitamrita, Middle Period)

I next proceed to the Lord's explanation of the Evolution of the Cosmos and creation of living beings (based chiefly on the 2nd & 3rd *skandhas* of *Shreemadbhagabatam* as given in Shree Chaitanya Charitámrita (in the opening Chap, I and elsewhere e. g. in the Middle Period Chap XX &c.) It has been previously said that Lord Shree Nityánanda being a re-incarnation of Lord Shree Balaráma is a reflection of Lord Shree Krishna of the type of बिलासः *Bilasa*, while Lord Shree Náráyana is another reflection of Lord Shree Krishna of the same type. Shree Samkar-

shana is a fractional Principle of Lord Shree Nityánanda Balaráma (as well as a satellite of Lord Shree Náráyana) and from Him is derived the next sub-fraction Shree Káranatoyasháyee or the First *Purusha* or Creative Principle lying in the mystic waters of *Káranā* or primordial Matter who rules over the whole Creation*. From this First *Purusha* are derived the multiple Shree *Garbhodáyees* or the Second *Purushas* who rule over each separate *brahmānda*. From Them again proceed the innumerable Third Principles or *Kṣīrabdhisháyees* who constitute the inner souls of each living being. From them again issue the Fourth Principles or Shree *Sheshas* or *Anantas* who support each respective

* He is also designated Shree *Mahaparusha* or *Maha Vishnu* of whom Lord Shree Adwaita is the Incarnation on Earth (Vde. Chap. VI of the original Shree Chaitanya Charitamrita) He impregnated *Prakriti* or inert Primordial Matter with Life which yielded the 24 principles of creation beginning with *Pradhana* or the cardinal principle of *Prakriti*, then *Mahat* (Universal intelligence) next *Ahankara* or self consciousness, the *tanmatras* or primordial sensations, the 5 organs of perception the 5 organs of volition, the primary elements and also Mind (*Manas*).

brahmāṇḍa. The creation of the Cosmos & living beings is then gradually made by the *guṇāvatara* (Incarnation of the Divine Attribute of *Rajas*) Brahmá and that of Mankind through the common parents Shree Manu and Shataroopá.

I next proceed to give an idea of the different Incarnations (*Avatáras*) of Lord Shree Krishna according to the teachings of Lord Gaurāṅga to Shree Sanátana Goswámi quoted in Chapters XX and XXI of the Middle Period of Shree Chaitanya Charitámrita. As they have been fully described by the revered author in those two chapters it would merely swell the volume of this introduction to repeat the same here at length. The reader is referred to the said chapters as well as to Shree Laghu *Bhágabatámrita* of Shree Roopa Goswámi who has treated the subject in detail and I shall confine myself only to a succinct synopsis of the same below. The number of Incarnations of the Lord is simply innumerable according to the following *shloka* of Shreemat Bhágabatam viz I-3-36.

“अवताराद्यसंख्येया हरःसत्त्वनिधेर्दिजाः।”

They have been chiefly classed as (1)

Prakāshas e. g. the multiple identical Forms of Lord Shree Krishna sporting with every *Gopee* in Shree *Rāsa Leela* or with every Queen in Shree Dwárká (2) *Bilāsas* e. g. Lords Shree Náráyana and Shree Balaráma who are different from Lord Shree Krishna in shape though identical with Him in Principle (3) *Leelávatáras* e. g. Lords Shree Matsya, Koorma &c. performing various *Leelás* or sports (who are also designated as *Amshas* or *Kalás* i. e. fractions and sub-fractions) (4) *Purushávatáras* or the creative Principle e. g. Shree *Káranatoasháyee* &c already enumerated in this Introduction in the course of outlining the Cereation of this Cosmos (5) Qualitative or *Gunávatáras* viz Lords Shree Vishnu, Brahmá and Shiva embodying respectively the *gunas* qualities of *sattva*, *rajas* and *tamas*, (6) *Manwantaras*, e. g. Lords Shree Yajna, Bibhu &c ruling over each respective *Manwantara* such as *swayambhuba*, *Swarochisha* &c, (7) *Yugavataras* viz Lords Shree Hamsa, Yajna, Shree Krishna and Shree Chaitanya special to each of the 4 *Yugas*, *Satya*, *Tretá*, *Dwápara* and *Kali* and (8) *Shaktyábesha Avatáras* (i. e. devotees inspired with Divine Attributes) e. g. Shree Nárada Sanaka &c. Allied to these is

Abesha or Divine manifestation through temporary inspiration of God e. g. in the person of the devotee Shree Nakula Brahmachári related in the 2nd Chapter of the closing Period of Shree Chaitanya Charitámrita. This last however does not fall within the category of Incarnation on account of its (supernatural) temporary character. The same remark applies to *Abirbhava* or the temporary supernatural manifestation of the supreme Lord in the houses of Lord Shreebása, Shivánanda Sen etc., related in the same chapter.

I next take up the Social tenants of the Lord. It is amusing to read passages in books of European authors of the nature that the Lords was "a social reformers" in as much as He "abolished caste-system" from His sect &c. I have even heard an educated Hindu seriously express the opinion that the non-observance of caste---restrictions in taking Shree *Mahaprasada* (or the cooked meal offered to Lord Shree Jagannatha at Puri) was introduced by Lord Gauránga. The latter theory may be dismissed at the outset, as ridiculous, upon a reference to the part of Shree Skanda Purána known

as Utkal Khanda in which the said non-observance of caste-restrictions in partaking of Shree *Mahaprasada* has been traced to time immemorial even before the Shrine of Shree Jagannátha was first established by the ancient King Shree Indra-dyumna. Assertions of this nature on the part of our Anglicised countrymen only betray their lamentable ignorance of their own ancient history & sacred lore.

Regarding the other theory that the Lord abolished caste-system within His fold it would suffice to say in the beginning that the Lord never sanctioned inter-caste marriage by his teachings and that there has not been a single instance of the same among His disciples or followers during His time or among His sect of *Gaudiya Vaishnavas* proper up to date. Such instances have occurred among other sects of *Pseudo-Vaishnav* such as *Bauls*, *Sahajiyas* &c who do not follow His tenets, nor belong to His fold, but are addicted to immoral practices. He could have neither sanctioned inter-caste-marriage nor disregarded caste-system, for the simple reason (already told before) that He never thought of founding a new Reli-

gion or schism of His own, but merely revived the true spirit of the ancient *Shastras* which He always considered as authoritative and binding on all Hindus and consequently on all *Vaishnavas*. Chief among the *Shastras* and held in high veneration by the Lord Himself and His sect stand Shree Geetá and Shrġemat Bhágabatam both of which regard Caste-system as a Divine institution ordained and governed by Lord Shree Krishna Himself as also issuing out of His own person, Thus in Shree Geetá IV—13

“चातुर्वर्ण्यं मयापृष्टं गुणकर्मविभागशः ।

तस्यकर्त्तारमपिमां विद्वाकर्त्तारमव्ययं ॥”

and in Shreemadbhágabatam XI-13

“मुखवाङ्मरुपादिभ्यः पुरुषस्याश्रमैः सह ।

चत्वारो जज्ञिरे वर्णागुणैर्विप्रादयः पृथक् ॥”

It relates how the four *barnas* or castes Viz *brahmanas* *Kshatriyas*, *Vaishya* and *Shoodras* respectively issued from the mouth, arms, thighs and feet of the Divine *Purusha* (*Mahavishnu*) along with the 4 *ashramas* viz

brahmacharya, *Garhasthya*, *banaprastha*, and *Sannyasa* so that both the institutions (*barnas* and *ashramas*) are of Divine origin and consequently the Lord paid due regard to both. He only held on the authority of the *Shastras* that *Bhakti* or Devotion might so uplift the status of a low-born person that he would be entitled to the respect of even *brahmanas* who would feel honoured in embracing him or even partking of his उच्छिष्टं (i. e. remnants of his meal) or पादोदकं (i. e. the washings of his feet). The story of the Lord's follower, Shree Kalidasa (related in the 16th Chapter of the closing Period of Shree Chaitanya Charitamrita) who partook of the remnants of the meal of a low-caste *Vaishnava* or that of the Lord Shree Adwaita's offering the sacred dishes on the occasion of his father's *shraddha* (obsequies) to Shree Haridasa *Thakura* who was bred in a *Musalman* (*Mlechchha*) family are instances of such conduct which is not only sanctioned by the *Shastras* (as shown below) but also by the *leela* of God Himself, e. g. in His Incarnation of Lord Shree Rámchandra who formed a close friendship with the *chandala* King Shree Guha (or Guhaka) whom He

even embraced with open arms, * as related by Shree Válmiki in the 50th *sarga* of Shree Ayodhyá Kánda in Shree Rámayána. The history of Shree Guhaka as told in Shree Bhaktamála is replete with innumerable quotations from different *Puránas* in support of such deferential conduct towards devotees of lower castes (including even non-Hindus or *Mlechhchas*) and I quote below a few of them of high authority viz :—(1) the 2 *slokas* in Shreemat Bhágabatam III-33-6 and 7 beginning respectively with the lines :—“यन्नामधेयश्च वणानुकीर्तनात्” and “अहोबतश्च पचोऽत गरीयान्” in which it is asserted that by devotedly chanting the Holy Name of God or by listening to the same or by meditating on or prostrating before Him even a dog-eating *chandálu* becomes fit for performing *Vedic* sacrifices and that such a *Chandála* devotee is to be deemed to have performed *tapas* or austerities, offered *Vedic* oblations, bath in sacred streams and studied the *Vedas* (like

* So also Lord Gauranga embraced the body of Shree (*Yavana*) Haridasa Thakura after he had passed away to the other World and also presided over his funeral rites.

bráhmaṇas). In other words, the practices of Devotion can thus uplift the *soul* of a person born in a low caste.

(2) I next quote Lord Shree Krishna's sayings in Shree *Geetá*, IX-30-31 & 32 :—beginning with “अपिचेत् सुदुराचारो भजते मामनन्यभाक् । साधुरेव स मन्तव्यः सम्यग्वावसितो हि सः ॥” and ending with “मां हि पार्थ व्यपाश्रित्य येऽपि स्थुः पापयोनयः । स्त्रियो वैश्यास्तथा शूद्रास्तेऽपि यान्ति परां गतिम् ॥” which specifically mention that even women *vaishyas* or *shoodras* and all classes begotten of Sin attain the highest salvation by Devotion towards Him.

(3) The next quotation is from Shree *Mahábhárata* viz. “चण्डालोऽपि मुनिश्चेष्टो हरिभक्तिपरायणः ।” which confers the highest rank of a *Muni* on a *chandala* devoted to Lord Shree Hari.

(4) The Next one is from Shree *Garuda Purana* which regards even a *Mlechha* possessing the eightfold Devotion to the Lord as a *brahmana* of high order, a *muni* a *sannyási* and a *pandita* who should be revered as the Lord Himself. The expression “ततो ग्राह्यं” in the passage sanctions the acceptance of food also from such *Yavana* or *Shoodra*. Thus :—

“भक्तिरष्टविधाह्येषा यस्मिन्स्नेच्छेऽपिवर्त्तते ।
 सविप्रेन्द्रो मुनिःश्रीमान् स यतिः स चपण्डितः ।
 तस्मैदेयं ततोऽग्राह्यं स च पूज्योऽथवा हरिः ॥”

(5) I next quote a passage from Shree *Padma Purána* which says that even the *devas* * such as Shree Brahmá and Indra can not stand comparison with the devotees of Lord Shree Krishna. Thus :—

“विवुधाः किं पुनः सर्वे अजः शक्रो भवेद्यदि ।
 नतेऽपि समतां यान्ति कृष्णभक्तेन नारद ॥”

(6) The next quotation is from Shree *Náradiya Purána* which says that a *chandála* devoted to Lord Shree Vishnu is superior to an ordinary *dwija bráhmána* Thus :—

“श्वपचोऽपि महौपाल विष्णोर्भक्तो द्विजाधिकः ।”

(7) Lastly I quote a passage from Shree *Skanda Purána* (*Rebá Khanda*) which asserts

* The *Devas* or denizens of *Swarga* are not Divine Beings, as commonly supposed, but mere *Jeevas* or human souls who have merited a sojourn in *Swarga* or limited periods by yajnas or other meritorious acts and they are liable to return to Earth on the expiry of

that men of even inferior castes are to be deemed the very best of men, if they are devoted to Lord Shree Vishnu Thus :—

“ब्राह्मणः क्षत्रियो वैश्यः शूद्रो वा यदि वेतरः ।
विष्णुभक्तिसमायुक्तो ज्ञेयः सर्वोत्तमोत्तमः ॥”

Enough has been quoted to show that, according to the *Shastras* the true spirit of which was inculcated by the Lord the *Soul* of a low-born person can transcend the limitations of caste by staunch devotion to God, though in physical matters (concerning his *body* e. g. marriage &c) the injunctions of the *Shastras* forbidding inter-caste marriages &c have to be duly respected. The food of *Vaishnavas* however is not a physical matter but partakes of a spiritual character, in as much as they never take any thing but *Prasāda* offered to and accepted by God which raises it from the category of matter to that of spirit which justifies the conduct of Shree Kalidāsa &c in partaking of the remnants

their period of enjoyment earned by such good acts. Rarely however when no such meritorious person is available for filling the office of Brahma the Divine *Gunavatara* of *rajas* performs his (Brahma's) function.

of the meal of low-caste *Vaishnavas*. It would suffice to say after all that teachings of the Lord in this social sphere as also in other spheres are in perfect consonance with the doctrines of the ancient *Shástras*.

I next come to His Ethical teachings. Being far above the sway of passions Himself, He enjoined the control of the same to all His disciples and followers. Many of them (e. g. Shree Gadádharma, Shree Swaroopa, the six great Goswámis &c) renounced the World like Himself and practised strict abstinence and abstemiousness in diet. He condemned the society of women and wealthy people as highly pernicious for those seeking spiritual Life, as is evident from His saying quoted by Shree Kavi Karnapura in Shree Chaitanya Chandrodaya Nátaka :—

“निष्किञ्चनस्य-भगवद्भजनोन्मुखस्य
 पारं परं जिगमिषोर्भव सागरस्य ।
 सन्दर्शनं विषयिणामथ योषिताञ्च-
 हा हन्त हन्त विषभक्षण तोऽप्यसाधु ॥”

In fact, for setting an example to others He discarded His disciple Shree Chhota

Haridása for having begged alms of a lady, Shree MádHAVI, though she was a pious Vaishnavi and advanced in years (Vide 16th chapter of the closing period of Shree Chaitanya Charitámrita). He persistently denied an interview to King Pratáparudra of Orissa for a long time because he was a King, at last He was won over by his piety and devotion and took him into His fold.

At the same time, He was the humblest of the humble * and inculcated the same spirit of humility and fortitude to His disciples in the following *sloka* composed by Himself Viz :—

“दृणादपि सुनीचेन तरोरिव सहिष्णुना ।

अमानिना मानदेन कीर्त्तणीयः सदाहरिः ॥”

“Lord Shree Hari’s Name should be incessantly chanted by a person who should be even meeker than grass, patient like the tree, bereft of egotism and respectful to others.”

* When the Lord went to the congregation of monks at Shree Prakashananda Saraswati’s place in Benares He at first took His seat at the place where other monks had washed their feet.

This jewel of a *sloka* has been interpreted at length in the closing chapter of the Early Period of Shree Chaitanya Charitámrita from which I quote this noble teaching :—

“Just as a tree never complains though it be hewed down and would rather die of drought than beg water of others, so also a *Vaishnava* should not ask anything of anybody and should live on what may be obtained by him unasked or on green vegetables and fruits only.”

The Lord Himself always behaved as humbler than grass of which His controversies with the academic conqueror of all directions (दिग्विजयी) during His life as a house-holder and with Shree Prakáshánanda Saraswati as well as Shree Vásudeva Sárba-bhauma during His life as a hermit furnish conspicuous examples. Patience like a tree was exhibited by His Associate and Right Hand, Lord Shree Nityánanda when he was pelted with broken pitchers by the then-sinners, Shree Jagái and Mádhái (since reclaimed by him) as also by Shree Haridúsa Thákura when he was flogged successively in the 22 *bazars* of Shree Navadvipa by order of Gorái *Quazi* in the latter's vain attempt.

to make him renounce the Holy Name of Lord Shree Hari and the creed of *Vaishnavism*. The Lord assured everybody that whoever would follow the precept of His above *sloka* and chant the Holy Name of God accordingly would be sure to attain the blessed Feet of Lord Shree Krishna.

Lastly, I shall quote the purport of Shree Kavirája Goswámi's teachings on the Principle of Lord Shree *Guru* (based on ancient *Shastras*) as given in the opening chapter of Shree Chaitanya Charitámrita. It may be remembered that out of the 64 *angas* or practices of Devotion enjoined to a Devotee by Lord Shree Chaitanya * (which have also been quoted at length by Shree Roopa Goswámi in his *Bhakti Rasámritasindhu*) the the foremost place has been assigned to the Devotee's seeking shelter under the hallowed Feet of his Lord *Shree Guru* (श्रीगुरुपादाश्रयः) which is the primary and initial step in his course of religious life. Shree Kavirája Goswámi asserts that the Preceptor *Shree Guru* (शिद्दागुरुः) should be regarded as identical

* Vide the Lord's discourse to Shree Sanatana Goswami narrated in Chap XXII of the Middle Period of Shree Chaitanya Charitamrita.

with Lord Shree Krishna who manifests Himself to his devotees in two Forms, viz (1) as their *inner* soul (**अन्तर्यामी**) pervading or dominating their own souls and (2) as the most perfect Devotee (**भक्त्येष्ठः**) i. e. Lord *Shree Guru* who is the external Manifestation of God to his own disciples on Earth. God who has always been a constant companion to every *Jeeva* or Individual soul as his conscience or *invisible* mentor through all his past migrations ranging over 84 lakhs of *Yonis* or species of Life (vegetable and animal) through æons of Time, at last, out of compassion for him manifests Himself before him in a *visible* shape as Lord *Shree Guru* who captivates his whole being by His own loveliness (i. e. His noble character, charming devotion, inestimable piety and all-surpassing kindness towards His disciples &c,) and then the *Jeeva* eagerly takes refuge under His holy Feet in all earnestness of Devotion and fervour of Love and wins Salvation by His devoted and loving Service (**सेवा**).

This doctrine of Shree Chaitanya Charitāmṛita is supported by *Vedic Shruti* e. g. the passage “आचार्यवान् पुरुषोवेद” i. e. “a person

reveals to His disciples His own Inner Principle as the Godhead Himself with whom He is really identical in essence. He is thus not only a "Spiritual Guide" as the term is ordinarily translated by western Scholars but the Spirit itself disguised in a human-like Form.

This appreciation of the true character of Lord *Shree Guru* makes one realise His essential identity with Lord Shree Chaitanya who is designated as *Jagat-Guru* or the Universal *Guru*, in as much as He is the Spiritual Guide of all living Souls in His outer garb of the Highest Devotee, while in His inner essence He is the Perfect Godhead Himself in which Form He revealed Himself to Shree Rámānanda Ray in his Beatific vision, viz as Shree *Rasarāja-Mahābhāba* (the Dual Principle of Prince of Love and Profund Love combined.) The devotee of every Age who, according to the dictates of the highest *Shastras* thus regards his own *Sat Guru* as a manifestation of Lord Gauranga (vide also the opening chapter * of Shree Chaitanya Charitāmrita)

* There Shree Kaviraja Goswami has stated " Although my Shree *Guru* (Shree Raghunatha Dasa Goswami) is a *devotee* of Lord Shree Chaitanya still the former is to me a *Manifestation* of Lord Shree Chaitanya "

and renders Him devoted and loving Service in such spirit sooner attains the hallowed Feet of the Lord than by the practice of any other mode of worship. As God in His Form of *Antaryami* or Inner Spirit is at first invisible, unknown and directly unattainable, the only way of attaining Him is by the loving worship of His other approachable, visible and tangible Form of Lord *Shree guru* in which He manifests Himself to His disciples out of His supreme Grace to them. This is the highest teaching of Shree Chaitanya Charitāmrita and the surest means of attaining the holy Feet of the most Perfect Incarnation of God Viz Lord Shree Chaitanya who manifested Himself on Earth as the Ideal *Guru* of the Universe, embodying together the Inner Principle of the Supreme God as well as the outer Principle of the Ideal Devotee and Universal Preceptor.

I shall close this Introduction with an outline of the progress of the *Jeeva* (or Human Soul) in his Journey to the Holy Feet

The expression "to me" is significant, as such Manifestation is relative i. e. special to disciples only and not universal.

of God (Viz The Unitary Principle of Lord *Shree guru-gauranga*) i. e. commencing from His outward Manifestation of Lord *Shree guru* and proceeding through different stages of Devotion till His intrinsic Principle of Lord Shree Gaurānga is realised by the gradual appearance of *Prema* or Divine Love which is the summum bonum of Religious life. This evolution of the Soul is embodied in an abridged form in the following lines of Shree Roopa Goswāmi's Shree Bhakti Rasā-mrita Sindhu Viz :—

“आदौ-श्रद्धा-ततः साधुसङ्गोऽथ भजनक्रिया ।

ततोऽनर्थनिवृत्तिः स्यात् ततोनिष्ठारुचिस्ततः ॥

अथाऽनन्ततो भावस्ततः प्रेमाभ्युदञ्चति ॥”

“At first, there is Shraddhá (or Faith in Vedānta and other *Shastras*) then there is resort to *Sadhus* (and preeminent among them stands the Greatest *Sadhu* or Devotee i. e. Lord *Shree Guru* from whom) the exercises of Devotion or *Bhajana Kriyá* are then imbibed which causes a cessation of all troubles and misery (*Anartha-Nivritti*) whence arises *Nistha* (unflinching trust in Lord Shree

Guru-Gaurāṅga) from which follows *Ruchi* (spontaneous yearning after Him) which brings in its train *Asākti* (ardent attachment to him) of which the sequel is preliminary *Bhāba* or *Rūti* (which is the harbinger of † *Premā* being the dawn of Divine Love) ending in the consummation of *Premā* or Divine Love itself. This is the furthest limit which can be reached by devotees of the type of Serene (*Shānta*).

After the attainment of this *Prema*, the Lover of God can yet rise to unspeakably higher planes of the same * known as (1) *Sneha*, (2) *Māna*, (3) *Pranaya*, (4) *Rāga* (which

* These wonderful stages of Divine Love were described by the Lord to Shree Roopa and Shree Sanatana (Vide Chapters XIX & XXIII of Shree Chaitanya Charitamrita Middle Period). Each of these terms has been interpreted by Shree Roopa in his Shree Bhakti Rasamrita Sindhu and Shree Ujjwala Neelamani, but as the ideas are beyond ordinary human comprehension being only fit to be realised by the true repository of Divine Love, I refrain from attempting to offer any English equivalents of the same of which even no approximate approach can be found. The stages are only mentioned for giving an idea of the unlimited vastness and supreme grandeur of the subject.

† Vide “प्रेमसूर्यांशुसाम्यभाक् in श्रीभाक्तरसामृतसिः”

is the highest limit attainable by devotees of the type of *dásas* or attendants), (5) *Anurága* (which marks the furthest limit which can be reached by devotees of the types of *sakhás* or comrades and *Gurus* or elders) and (6) *Bhába proper* as opposed to preliminary *Bhába* or *Rati* mentioned in the preceeding para) which is of two kinds viz (a) *Roodha* (which is the prevailing sentiment of the Queens of Shree Dwáraka) and (b) *Adhiroodha* (which forms the sentiment characteristic of all *Shree Gopees*, being also shared by some intimate comrades such as Shree Subala and Madhumangala). This is the final goal of spiritual life * beyond which no Soul can proceed further but even beyond *Bhába* there is a sublime *status* viz *Mahábhába* where stands the matchless Shree Rádhá in

* The Devotees who have attained *Prema* or Divine love are styled *Siddhas* (adepts) who are of 3 types viz (1) *Nitya siddhas* or the eternal companions of God e.g. the *Gopees*, (2) *Sadhana-siddhas* or those *Jeevas* who attain *Prema* by the exercises of Devotion in their life-time e.g. Shree *Markandeya*, (3) *Kripa-siddhas* or those *Jeevas* who attain the same by pure Divine Grace e. g. Shree Shukadeva, Shree Bali Raja &c. The rest are called *Sadhakas* (novices or probationers in the path of Religion).

Her solitary loveliness and majesty as the peerless counterpart and Divine Consort of God. At this state again the Divine Lover and His Beloved unite together into the joint or Unitary Principle of Lord Gauránga who is thus ultimately evolved out of the primary Principle of Lord *Shree Gura* who is, in fact, identical with Him in essence. This the only *way* to true Salvation and there is none other—"नान्यः पन्थाः विद्यतेऽयनाय" । इति ।

श्रीश्रीगुरु गोरान् चरणे समर्पणमस्तु
दासस्य ।

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श्री श्री गुरुवे नमः ।
OBEISANCE TO LORD
Shree Chaitanya Chandra.
आदिलीला ।

(EARLY PERIOD)

CHAPTER ONE

OBEISANCE TO SHREE GURUDEVA
AND

OTHERS AND PRAYER FOR UNIVERSAL GOOD.

वन्दे गुरुनीशभक्तानीशमीशवतारकान् ।

तत्प्रकाशांश्च तच्छक्तीः कृष्णचैतन्यसंज्ञकम् ॥१

Obeisance to *Shree Mantra Guru* (initiator *Guru*) and *Shiksha Gurus* (preceptor *Gurus*), the supreme God designated as Shree Krishna Chaitanya, His Devotees (भक्ता) (such as Lord Shreebásha) His Divine Incarnations (अवताराः) such as Lord Shree Adwaita, His Manifestations (प्रकाशः) such as Lord Shree Nityánanda and His Attributes (शक्तयः) such as Lord Shree Gadádharma. (1)

वन्दे श्रीकृष्णचैतन्यनित्यानन्दौ सहोदितौ ।

गौड़ोदये पुष्पवन्तौ चित्रौ शन्दौ तमोनुदौ ॥२

Obeisance to Lords Shree Krishna Chaitanya and Shree Nityānanda, who wonderfully arose at the same time on the morning-horizon of West Bengal (गौड़ः) respectively like the Sun and the Moon, who shed the rays of Happiness to the Universe and dispelled the gloom of Nescience (originating from (माया) or the Extrinsic Power of God) as also the mist of Doubt therefrom. (2)•

यद्वैतं ब्रह्मोपनिषदि तदप्यस्य तनुभा,
 य आत्मान्तर्यामी पुरुष इति सोऽस्यांशविभवः ।
 षडैश्वर्यैः पूर्णो य इह भगवान् स स्वयमयं,
 न चैतन्यात् कृष्णाब्जगति परतत्त्वं परमिह ॥

What is called the one *Brahman* (ब्रह्मेतद्ब्रह्म) in the *Upanishadas* is but the halo of the Divine Body of Lord Shree Chaitanya ; what is designated as the *Paramātma* (परमात्मा) or over soul) or Inner soul (अन्तर्यामी) dominating each living soul (जीवात्मा) is but a partial manifestation of the same, what is called the Almighty (श्रीभगवान्) possessed of the six great "*Aiswaryas*"* (or Divine Attri-

* ऐश्वर्यस्य समयस्य वीर्यस्य यशसः श्रियः ।

ज्ञानवैराग्ययोगेन बन्धो भय इति मुक्तः ॥

butes) is but the Lord Shree Krishna Chaitanya Himself than whom there is no higher Principle in the whole Universe. (3)

* अनर्पितचरीं चिरात् करुणयावतीर्णः कलौ
समर्पयितुमुन्नतोऽङ्गुलरसां स्वभक्तिश्रियम् ।
हरिः पुरट्सुन्दरद्युतिकदम्बसन्दौपितः,
सदा हृदयकन्दरे स्फुरतु वः शचीनन्दनः ॥

May Shree Hari (Lord Shree Chaitanya) who is resplendent with the lustre of His dazzling golden complexion and who after æons of time in this *Kaliyuga* (कलियुग) out of compassion for Humanity incarnated Himself as son of Shree Shachee Devee for conferring unto them the Grace of Devotion (भक्तिः) to Himself in the form of transcendental Divine amorous Love (उज्ज्वलरसः) which had never been vouchsafed to them before ever brighten the dark cavity of your hearts ! (4)

राधाकृष्ण प्रणयविकृतिहर्दिनी शक्तिरस्मा
देकात्मानावपि भुवि पुरा देहभेदं गतौ तौ ।

* [Quoted from Shree Bidagdha Madhaba of Shree Roopa Goswami.]

चैतन्याख्यं प्रकटमधुना तद्वयं चैक्यमाप्तं, †
राधाभावद्युतिमुवलितं नौमि तस्यास्वरूपम् ॥

* [Taken from the *Karacha* of Shree Swaroopa Goswami.]

Shree Rádhá is the development of Lord Shree Krishna's (infinite) Love and the embodiment of His Beatifying Attribute. Though together forming one and the same (Divine) Soul She and Lord Shree Krishna separated into two (Divine) Bodies in Shree Brindábana in some primæval age, (i. e. an age without beginning) but now their separate Bodies are once more blended into one in the shape of Lord Shree Chaitanya and I bow down reverently to that Divine Being, (Lord Shree Chaitanya) who is an embodiment of the Principle (भावः) of Shree Rádhá and Her golden resplendence and at the same time identical with Lord Shree Krishna. (5)

श्रीराधायाः प्रणयमहिमा कौटुशो बानयैवा-
स्वादो येनाद्भुत मधुरिमा कौटुशो वा मदीयः ।
सौख्यं चास्या मदनुभवतः कौटुशं वेति लोभा-
त् । वाक्यः समजनि शचीगर्भसिन्धौ हरीन्दुः ॥

† चैक्यमाप्तं C. F. अथ सप्तमे गौरवर्णी त्रिणोरित्यनेन
चैक्यमेतत् प्रान्ते प्रातरवतीर्थं सह स्वैः स्वमनं शिष्ययति ।

(Purushabodhini of Atharvaveda)

[In the seventh (Vaiśvathā) Manantara blended into one with His Hladini (Gladdening) Sakti (Attribute) the Golden complexioned Vishnu (i.e. Lord Gouranga) Manifesting Himself at the first (religious crisis of the last Yuga (Kali) with his own companions teaches the people (the realization) of His own Mantra, "Hare-Krishna." etc.]

From a desire to taste how mighty is the Love of Shree Radha (to Lord Shree Krishna) and what unknown sweetness lies in Himself (Lord Shree Krishna) which is enjoyed by Her alone by virtue of such Love and what bliss She derives from such enjoyment Lord Shree Hari (Shree Krishna Chaitanya) embellished Himself with the spirit (भावः) of Shree Radha and emerged from the womb of Shree Shachee like the Moon from the Ocean. (6)

सङ्कर्षणः कारणतोयशायी,

गर्भोदशायी च पयोधिशायी ।

शेषश्च यस्यांशकलाः स नित्या

नन्दाख्यरामः शरणं ममास्तु ॥

May Lord Shree Balarama who is also designated Lord Shree Nityananda, be my stronghold : Shree Sankarshana, Shree *Karanatoyashayee* (the First principle or Prime cause of the whole creation). Shree *Garbhodashayee* (the second Principle inherent in each *Brahmanda* or Universe), Shree

Kshirabdhishavee (the third Principle dominating each living soul), and Shree *Shesha* (the Basic Principle underlying the whole creation) are but parts and fragments of Lord Shree Nityananda-Balarama. (7)

मायातीते व्यापि-वैकुण्ठ लोके,

पूर्णेष्ट्वर्ये श्रीचतुर्बाह्वुर्मध्ये ।

रूपं यस्योद्भाति सङ्कर्षणाख्यं,

तं श्रीनित्यानन्दरामं प्रपद्ये ॥

I take refuge under the Feet of Lord Shree Nityananda Balarama, whose figure styled Shree Sankarshana shines among the All-Powerful quadruple "*Bysoha*" (बृह) or environment of Lord Shree Krishna in the boundless region of Shree *Baikuntha*, which lies beyond the realm of "*Maya*." (8)

मायाभर्त्ताजा ऽसङ्काशयाङ्गः,

शेते साक्षात् कारणाम्भोधिमध्ये ।

यस्यैकांशः श्रीपुमानादिदेव

स्तं श्रीनित्यानन्दरामं प्रपद्ये ॥

I take shelter under the Feet of Lord Shree Nityānanda-Balarām, whose part, the First Principle, (आदि पुरुषः) being ruler of *Máyá* and holding directly in himself a multitude of Universes, lies in the waters of the mystic Ocean of *Káraná* (Primordial cause) (9)

यस्यांशांशः श्रीलगर्भोऽस्म्यग्रे,
यन्नाभ्यञ्जं लोकसंघातनालम् ।
लोकस्रष्टुः सूतिकाधाम धातु
स्तं श्रीनित्यानन्दरामं प्रपद्ये ॥

I resort to the Feet of Lord Shree Nityānanda-Balarāma a fraction of whose part is Lord Shree *Garbhodasháyee* the Lotus of whose navel is the abode of each Universe being, in fact, the primitive nursery of the Creator Brahmá. (10)

यस्यांशांशः परात्माखिलानां,
पोष्टा विष्णुर्भाति दुग्धाश्रियायी ।
क्षौणीभर्ता यत्कला सोऽप्यनन्त
स्तं श्रीनित्यानन्दरामं प्रपद्ये ॥

I hold to the Feet of Lord Shree Nityá-nanda-Balaráma a (mysterious) sub-fraction of whose part: Lord Shree Vishnu, also designated Shree *Ksheerabdhisháyee* is the Over soul and sustainer of all beings, and whose further sub fraction Shree Ananta (*Shesha*) supports each Universe. (11)

महाबिणुर्जगत्कर्त्ता मायया यः सृजत्यदः ।

तस्यावतार एवायमद्वैताचार्य ईश्वरः ॥

Lord Shree Adwaita *Achárya* is the Divine Incarnation of Lord Shree MaháVishnu, who being the ruler of whole creation, creates the same by the instrumentality of His "Máya." (12)

अद्वैतं हरिणाद्वैतादाचार्यं भक्तिशंसनात् ।

भक्तावतारमीशं तमद्वैताचार्यमाश्रये ॥

I take shelter under the Feet of God Shree Adwaita, who is a Devotee and at the same time an Incarnation of God Shree Hari. He derives His name of Adwaita from His identity with God Shree Hari and the title of *Achárya* from His being a preceptor (of devotion). (13)

यत् तत्त्वात्मकं कृष्णं भक्तरूपस्वरूपकम् ।

भक्तावतारम् भक्ताख्यं नमामि भक्तशक्तिकम् ॥

Obeisance to Lord Shree Krishna Chaitanya, who constitutes the five Divine Principles, namely Bhaktaropa (Himself) Bhaktaswaropa (Lord Shree Nityánanda who is identical with Lord Shree Chaitanya), Bhaktávatára (Lord Shree Adwaita who is His Incarnation), Bhaktashakti (Lord Shree Gadádharma who is His Universal Attribute) and Bhakta (Lord Shreebása who is His Devotee). (14)

जयतां सूरतौ पङ्गोर्मम मन्दमतेर्गतौ ।

मत्सर्वस्वपदाम्भोजौ राधामदनमोहनौ ॥

I bow to the All-Merciful Shree Rádha and Shree Madana Mohana, who are the goal of my depraved (मन्दमतेः) and crippled self and whose Lotus Feet are the be-all and end-all of my life. (15)

दीव्य-वन्दारण्य-कल्पद्रुमाधः,

श्रीमद्रत्नागार सिंहासनस्थः ।

श्रीमद्राधा श्रील गोविन्द देवौ,
प्रेष्ठालीभिः सेव्यमानौ स्मरामि ॥

I meditate upon Shree Rádhá and Shree Govinda who are seated upon a jewelled throne in a mansion bedecked with gems under the *Kalpadruma** in Shree Brindábana and are lovingly served by their dearest female companions (सख्यः) (16)

श्रीमद्रङ्ग रसारम्भी बंशीवटतटस्थितः ।

कर्षन् वेषुस्वनैर्गोपी गोपीनाथः श्रियेऽस्तुनः ॥

May Lord Shree Gopinatha who inaugurated the ecstatic *Rasaleela* having attracted the Milkmaids (गोपोः) of Shree Brindábana by the strains of his flute (बंशे) from the foot of the *Bansheebata* † confer upon us the bliss of His Love. (17)

‡“Jaya, Jaya, Shree Chaitanya Jaya
Nityánanda

Jaya Adwaitachandra Jaya Gaura
Bhaktabrinda.”

* The celestial tree which yields the fruit of every prayer.

† The banyan tree from the foot of which Lord Shree Krishna used to play on His flute.

‡ Humble bows to Lord Shree Chaitanya, Lord Nitya-

These three Lords have treated the Gauriyas (residents of Bengal) as Their own by confessing the boon of service on them. I bow down to Their Feet. They are my Masters.

In the commencement of this work, I prayed for the good of the Universe by meditating upon Shree *Gurudeva* Shree *Vaishnavas* * and God, as their contemplation removes all obstacles and easily brings about fulfilment of all wishes. The said Prayer is threefold, namely specification of the Cardinal Principle, Blessing and Obeisance. In the first two verses, I tender my obeisance to the Deity of my Soul, which is expressed generically as well as specifically in the respective *slokas*.

In the third, the Cardinal Principle is specified from which one gets scent of the Ultimate cause (Lord Shree Chaitanya). In the fourth *sloka*, I bless the creation and invoke

nanda, Lord Adwaitachandra and all the devotees of Lord Gauranga.

* Worshippers of Lords Shree Chaitanya, Shree Krishna and all Their Incarnations or Manifestations.

the blessing of Lord Shree Krishna Chaitanya everywhere. In the same *sloka* is also stated the *extrinsic* object of His incarnation while the *intrinsic* purpose of the same is expounded in the fifth and sixth *slokas*. The Principle of Lord Shree Chaitanya is explained in these six *slokas* while the Sublimity of Lord Nityananda is delineated in the next five *slokas*. The Principle of Lord Adwaita is indicated in the next two, while that of the *Panchatatwas* (Lords Shree Chaitanya, Nityananda, Adwaita, Gadadhara & Shreebasa) is explained in the next thereafter. These fourteen *slokas* constitute my Prayer for Universal Good in the course of which all the Principles are determined. After bowing down to all the *Vaishnavas*, who listen to this discourse I proceed to analyse the meaning of all these *slokas* and I specially exhort all worshippers of Lord Shree Krishna (*Vaishnavas*) to listen with sole attention to the determination of the Principle of Lord Shree Krishna Chaitanya according to the *Shastras*. He specially exhibits Himself in six Forms, namely Lord Shree Krishna Chaitanya, the initiator-*Shree-Guru* as well as the Preceptor-*Shree-Guru*, His (Lord Shree Krishna Chaitanya's) Devotee

(such as Lord Shreebasa), His incarnation (such as Lord Shree Adwaita), His Manifestation (such as Lord Shree Nityánanda) and His Attribute (such as Lord Shree Gadadhara) After bowing down to the Feet of all these six Divine Principles first, I make general Obeisance for the good of Creation.

✽ वन्दे गुरुनीशभक्तानीशमीशावतारकान् ।

तत्प्रकाशांश्च तच्छक्तीः कृष्णचैतन्यसंज्ञकम् ॥

At first, I bow down to the Feet of Shree *Mantra-Guru* (initiator-Guru) and all the *Shikshá-Gurus* (Preceptor Guru). Shree Roopa, Shree Sanátana, Shree Raghunátha Bhatta Shree Jeeva, Shree Gopála Bhatta and Shree Raghunátha Dasa being my six Preceptor Gurus I first of all bow down to them.

I next offer my thousand bows to the Lotus Feet of the devotees of God of whom (Lord) Shree-bása is the chief; I next present ten million bows to the Lotus Feet of (Lord) Shree Adwaita, who is a partial incarnation of Lord Shree Chaitanya. My next obeisance is to the Lotus Feet of my Master Lord

Shree Nityánanda who is an exact manifestation of Lord Shree Chaitanya. Then my thousand bows are to the Feet of the latter's Personal Attributes, such as Pandita Lord Shree Gadádharma. Lastly my infinite obeisance is tendered to the Lotus Feet of Lord Shree Chaitanya who is the God-head Himself. I thus bow down to the Supreme Lord with all his circle of 'companions.

I next proceed to determine the nature of these six Principles. Though my Shree *Guru* is a Devotee of Lord Shree Chaitanya still I know Him to be an exact Manifestation of the same. According to the evidence of the *Shástras* Lord Shree *Guru* is identical with Lord Shree Krishna, as the latter bestows Mercy on His devotees in the shape of Lord Shree *Guru*. Thus in Shreemad Bhágbatam (XI-17-27) the Lord's saying to Shree Udhaba:—

आचार्यं मां विजानीयान्नाबमन्येत कर्हिचित् ।

न मर्त्ताबुद्ध्यासूयेत सर्वदेवमयो गुरुः ॥

Know the Preceptor to be Myself (Lord Shree Krishna) and never slight Him, nor

envy Him in the idea that He is a human being, as He embodies in himself all the Gods (*devas*) (18)

I know the Preceptor-Guru to be identical with Lord Shree Krishna. He has two Forms, namely the Inner soul (*अन्तर्यामी*) inhering in each living soul and the Greatest Devotee of God (*भक्तश्रेष्ठः*)

Thus in Shreemadbhágabatam (XI-29-6)*
Shree Udhava's prayer to the Lord.

नैवोपयन्तापचितिं कवयस्तवेश,
ब्रह्मायुषापि कृतमृद्वमुदः स्मरन्तः ।
योऽन्तर्बहिस्तनुभृतामशुमं बिधुन्व
न्नाचार्यचैत्यबपुषा स्वगतिं व्यनक्ति ॥

O Lord ! the Great Seers when joyously contemplating all Thy merciful bounties can never shake off their infinite debt of gratitude to Thee even in the cycle of a *Erahmá*, as

* The author next furnishes from the Shastras two illustrations where God directly figures as Preceptor-Guru viz. when He inculcated the Truth to *Brahma* as also to *Arjuna*.

Thou in Thy Forms of Preceptor an Inner soul dispelst the worldiness (of the minds) of living beings both from within and without and manifestest Thyself to them. (19)

In Shreemát Bhagbadgeeta (X 10) the Lord's saying to Shree Arjuna :—

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥

To those who are ever bent upon communion with Me and who worship Me lovingly I shall grant that channel of communion through '*Buddhi*' (Higher intelligence or Settled Conviction) by which they may realise Me. (20)

In Sreemadbhágabatam (11-9-30/35)

What God Himself inculcated to *Brahmá* and made Him realise :—

ज्ञानं परमगुह्यं मे यद्बिज्ञान समन्वितम् ।
सरहस्यं तदङ्गञ्च गृहाण गदितं मया ॥

Learn from My Mouth the most secret or highest wisdom (even more secret than the

knowledge of Brahman (ब्रह्मज्ञानं) and which is accompanied by intuition (विज्ञानं) as well as loving devotion (प्रेम भक्तिः) and learn also the means (अङ्ग)* by which such wisdom may be attained. (21)

यावानहं यथाभावो यद्रूपगुणकर्मकः ।

तथैव तत्त्वविज्ञानमस्तु ते मदनुग्रहात् ॥

Do now realise the truth about My magnitude My traits, My form, My attributes and my action (sports) through my grace. (22)

अहमेवासमेबागे नान्यत् यत् सदसत् परम् ।

पश्चादहं यदेतच्च योऽवशिष्येत सोऽस्माहम् ॥

I alone existed in the beginning (before creation) and not anything gross (स्थूल) subtle (सूक्ष्म) or primordial (प्रधान), after creation I embody all that is created and I constitute all that will remain after Dissolution. (23)

* यवचं कीर्तनं विष्णोः स्मरणं पादसेवनम् ।

वर्जनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥

Listening; chanting and meditation about Shree Vishnu, service of His Lotus Feet, His worship obeisance and homage to Him, friendship with him and dedication of one's self to Him.

ऋतेऽर्थं यत्प्रतीयेत न प्रतीयेत चात्मनि ।

तद्बिद्यादात्मनो मायां यथाभासो यथा तमः ॥

Know that which appears without Reality (My Divine self) or does not appear inspite of Reality to be my *Máyá* (Nescience or extrinsic Power) of which Reflection and Darkness are the respective illustrations e. g. the illusory reflection of the Moon is perceived in water where there is no Moon, while Darkness prevents the perception of objects where they really exist. (24)

यथा महान्ति भूतानि भूतेषूच्चाबचेषु न ।

प्रविष्टान्यप्रविष्टानि तथा तेषु न तेषुहम् ॥

Just as the 5 great elements (Earth, Water, Fire, Air and Ether) lie both within and without all living beings high and low so am I both within and without my devotees (i. e. though dwelling in my abode of *Baikuntha* I am still simultaneously present in their hearts), (25)

एतावदेव जिज्ञास्यं तत्त्वजिज्ञासुनात्मनः ।

अन्वयव्यतिरेकाभ्यां यत् स्यात् सर्वत्र सर्वदा ॥

Those who are inquisitive about Truth

should enquire of their Shree *Guru* about that Divine Being—whose existence at all times and in all space is established by the direct (**अन्वयः**) and indirect (**व्यतिरेकः**) evidence of the *Śāstras*. (26)

In Shreemadbhāgavatam 11-9-36.

एतन्मतं समातिष्ठ परमेन समाधिना ।

भवान् कल्पविकल्पेषु न बिमुह्यतिकर्हिचित् ॥

O Brahman ! do practise this precept with full concentration of mind and you will never be distracted in any *Kalpa* (the measure of Brahma's day) or *Nīkalpa* (the measure of Brahmā's night). (27)

Thus in the opening *śloka* of Shreekrishna-Karnāmrítam of Shree Bilwamangala—

चिन्तामणिर्जयति सोमगिरिर्गुरुर्मे,

शिन्नागुरुश्च भगवान् शिखिपिञ्जमौलिः ।

यत्पादकल्पतरुपल्लवशेखरेषु,

लीलास्वयंबररसं लभते जयश्रीः ॥

Obeisance to my बर्मादेशगुरु original *guru* or spiritual guide who first showed the way to god) viz. Shree Chintāmani and मन्त्रगुरु or दीक्षा-

गुरु (initiator *Guru*) Viz. Shree Somagiri* as well as to my शिक्षागुरु (virtual preceptor *Guru*), Viz. the Divine Lord Shree Krishna Himself who wears the feather of a peacock on His crown and on the fringe of the leaves of whose † *Kalpa*-tree-like Feet Shree Rádhá triumphantly enjoys the ecstacy of amours (लीला). (28)

Shree Guru in the form of *Chaittya* (चैत्यः) inheres in each Human soul unobserved by the latter, while the Preceptor-*Guru* (शिक्षागुरुः) is Lord Shree Krishna Himself in the shape of the Greatest Devotee.

In Shreemadbhágabatam XI-26-26.

ततो दुःसङ्ग-त्संज्य सत्सु सज्जेत बुद्धिमान् ।

सन्त एवास्य हिन्दन्ति मनोबासङ्गमुक्तिभिः ॥

The wise therefore should shun evil company and stick to the pious, as the latter

• Somagiri-a recluse who initiated shree Bilwamangala Lord Shree Krishna virtually figured as शिक्षागुरु to Shree Bilwamangala as He inculcated the path of His own Devotion to the latter as well as instilled His own Love into his heart by His extra-ordinary grace or कृपा (Vide the author's commentary on this *Sloka* in श्रीकृष्णार्चनम्)

† *Vide* explanation in foot note of page 10

alone will tear asunder the evil propensities of the mind by their good counsel. (29)

In Shreemadbhágabatam (III-25-25) Lord Kapila Deva's saying :

सतां प्रसङ्गान्मम वीर्यासंबिदो,
भबन्ति हृत्कर्णरसायनाः कथाः ।
तज्जोषणादाश्वपवर्गवर्त्मनि ;
श्रद्धा रतिर्भक्तिरनुक्रमिष्यति ॥

In the company of the pious take place discourses which are expressive of My greatness and are pleasant to the mind and ear and by listening to the same one soon imbibes the sentiments of faith (श्रद्धा) attachment (रतिः) and loving devotion (भक्तिः) to God, the goal of Beatitude, one after another. (30)

The Devotee represents God Himself, being His permanent abode, as Lord Shree Krishna is ever present in the heart of the Devotee.

In Shreemadbhágabatam (IX-4-68) the Lord's saying to Sage Durbásá,

साधवो हृदयं मच्चं साधूनां हृदयन्त्वहम् ।
मदन्यत्ते न जानन्ति नाहं तेभ्यो मनागपि ॥

Pious men are as dear to Me as My Heart and I am as dear to them as their hearts, they know nothing but Myself and I know nothing but them. (31)

In Shreemadbhágabatam (I-13-10) Shree Yudhisthira's saying to Shree Bidma.

भवद्विधा भगवन्तीर्थीभूताः स्वयं प्रभो ।

तीर्थीकूर्वन्ति तीर्थानि स्वान्तःस्थेन गदाभृता ॥

O Lord ! devotees of God like Yourself are directly so many holy shrines incarnate ; for in the course of their visits they resuscitate the sanctity of the shrines by the touch of Lord Shree Krishna* who is inherent in their hearts. (32)

Such devotees are of two kinds, viz. His constant companions (पारिषदाः) and His worshippers on this globe (साधकाः)

The incarnations of God are of three kinds, viz. (1) Partial Incarnations (अंशावताराः) (2) Qualitative Incarnations (गुणावताराः) and (3) Incarnations inspired with His Attributes (शक्तावेशावताराः). Among the

• Here designated as Gadadhar (गदाधर) on account of His wielding a club (गदा) in one of His hands.

first category count Shree *Matsya* (the Great Fish) etc. among the second are enumerated *Shree Brahma*, *Shree Vishnu* and *Shree Shiva*; among the third may be reckoned Shree Sanaka, Sananda, Sanátaná and Sanatkumára Prithu and Vyásamuni. Thus take place the manifestations of God which are sometimes of the nature of *Prakasha* (प्रकाशः) and sometimes of *Bilasa* (विलासः). When the same figure of God becomes manifold having an identical shape without the least difference, as in the cases of Lord Shree Krishna's wedding His Queens or in His performance of *Rásaleela* (रासलीला) it is called His direct Manifestation or *Prakasha* (प्रकाशः).

Thus in Shreemadbhágabatam (X-69-3) Shree Nárada says :

चित्रं बतैतदेकेन वपुषा युगपत् पृथक् ।

गृहेषुद्वाष्टसाहस्रं स्त्रिय एक उदावहत् ॥

Oh! It is wonderful how Lord Shree Krishna married sixteen thousand wives simultaneously in one and the same (Divine) Body manifested separately in the apartments of each different queen. (33)

In Laghubhágabatámritam(of Shree Roopa Goswamee) First Part, 18th sloka

अनेकः प्रकठता रूपस्यैकस्य यैकदा ।

सर्वथा तत्प्रकृतेः सः प्रकाश इतीर्यते ॥

Where one and the same (Divine) Figure manifests itself simultaneously at several places being identical in every way (i. e. in appearance, attributes and deeds) it is called *Prakásha*. (34)

Thus, in Shreemadbhagabatam X-33-3

रासोत्सवः संप्रवृत्तो गोपीमण्डलमण्डितः ।

योगेश्वरेण कृष्णेन तासां मध्येदयोर्द्वयोः ॥

Lord Shree Krishna who possesses inscrutable Divine (योगेश्वरः) powers, commenced His Rasa (रास) festival surrounded by his circle of milkmaids (गोपी) He placed Himself between every two of them (with His arms round their neck in such a way as to make them feel that He was in close proximity to every one of them) (35)

Where the same Divine Principle variously manifests Himself by assuming different shapes it is called *Bilasa* (बिलासः)

Thus in Laghubhāgabatāmritam, first part

स्वप्नमन्याकारं यत्तस्य भाति विलासतः ।

प्रायेणात्मसमं शक्ता स विलारी निगद्यते ॥

Where the Primary Principle (Lord Shree Krishna) for any Divine action or Leela (लौला) assumes a different form which however is almost* identical with Himself in Attributes, such Form is called *Bilasa*. (36)

Thus Shree Baladeva, Shree Narayana in *Parabyoma* (*Baikuntha*) which lies beyond space Shree Vasudeva, Shree Pradyumna, Shree Aniruddha and Shree Sankarshana are instances of Lord Shree Krishna's *Bilasa*.

Lord Shree Krishna's direct Attribute (His Beatifying Attribute known as *Hladinee* (ह्लादिनी) incarnates itself in three forms, viz. (1) The *Lakshmees* in *Baikuntha* etc. (2) The Queens in *Dwaraka* and (3) The *Gopees* (milkmaids) in *Braja* (eternal woodlands of Lord Shree Krishna's *Leela* or sports and dalliances

* Thus Lord Shree Krishna is superior to His *Bilasa* Lord Shree Narayana *Leela* (sports) Love (प्रेम) the music of His flute and the beauty of His form.

covering an area of 84 *Kroshe*s square with Shree *Brindábana* in the centre). Of these three forms the *Gopees* rank as the highest and in *Braja-Leela* God Himself (Lord Shree Krishna figures as the son of the King of *Braja* (Shree Nanda).

The *Gopees* form the homogeneous inner environment (कायग्रह) of the Primary Principle, Lord Sree Krishna while His devotees (such as Lord Shreebása) form His outer environment (आवरण)

I have thus bowed down to all the Divine Principles including the Devotees, as reverence to Them is conducive of all Good. I have made general obeisance in my first *sloka* while I make special obeisance in my second *sloka* —

* बन्दे श्रीकृष्णचैतन्यनिधानन्दौ सहोदितौ ।

गौड़ोदये पुष्पवन्तौ चित्रौ शन्दौ तमोनुदौ ॥

Those who formerly flourished in *Braja* as Lords Shree Krishna and Shree Balaráma and were resplendent with personal lustre brighter than million Suns and Moons, appeared on the Eastern horizon of *Gauda*

(West Bengal) as Lords Shree Krishna Chaitanya and Shree Nityananda out of compassion for the Universe which They gladdened by Their apperance. Just as the Sun and Moon dispel all darkness and exhibit the Truth by bringing to light all objects, so these two Divine Brothers removed the mist of Ignorance (अज्ञान) off the minds of people and inculcated to them knowledge of the highest Truth.

The gloom of ignorance is called *Kaitava* (कैतव) or subservience to other ends, which includes all desire for *Dharma*, (rituals for one's benefit during life-time or after death) *Artha*, (worldy prosperity), *Kāma*, (sensual pleasure) and *Moksha* (salvation by absorption etc. in Brahmaloaka or Baikuntha). Chief among them stands the desire for *Moksha* which causes the sentiment of Devotion to Lord Shree Krishna to disappear totally.

Thus, in Shree Madbhāgabātam 1-1-2

धर्मः प्रोज्झितकैतवोऽत्र परमो

निर्मित्सराणां सतां,

वेद्यं बास्तवमत्र बस्तु शिवदं तापत्रयोन्मूलनम् ।

श्रीमद्भागवते महामुनिक्लृते किं वा परैरीश्वरः,
सद्यो ज्ञायतेऽत्र कृतिभिः

शुश्रूषुभिस्तत्क्षणात् ॥

In this *Shreemadbhāgavat* originally composed by Lord Shree Nārāyaṇa Himself (in the form of four *ślokas* चतुःश्लोकी mentioned in Skandha I) Supreme Religion is propounded by which *Kaitava* or the gloom of Ignorance (Desire for fruit or reward of Action) is totally dispelled. It is meant for the pious who bear no spite to anybody; it inculcates the Supreme Truth and benefits everybody, as also exterminates the three great types of Human Misery (तापा. viz आध्यात्मिक or that proceeding from one's Self, आधिभौतिक or that originating from other living beings and आधिदैविक or that caused by superhuman beings). Further, it at once secures God within the heart of those pious men who are simply desirous of listening to it. What then is the use of other *Shāstras*? (37)

It is explained by the revered Shree Shreedhara Swamee in his annotation on this *śloka* that by the prefix प्र in the expres-

sion "प्रोज्झित" the desire for salvation (मोक्षः) has also been negated.

All kinds of Action (कर्म) good * (meritorious or पुण्य) or bad (sinful or पाप) being obstacles to Devotion to Lord Shree Krishna constitute a species of dark Ignorance. Such Devotion however removes that Ignorance and brings to light Truth which has reference to the Principles of Lord Shree Krishna of Devotion and love to Him, as also of chanting His name, all of which are made up of Bliss. (आनन्द)

The Sun and the Moon dispel darkness of the outer World and exhibit to view external objects such as pots and pictures; but the two Divine Brothers (Lords Shree Chaitanya and Shree Nityananda) remove the darkness of the inner Soul and bring it into touch with the two Divinities (भागवत), viz the scripture Shreemadbhágabatam and the Devotee who is a receptacle of the nectar of Devotion. By instilling this nectar into the Soul

• Here Action only excludes all exercises of Devotion which are colourless (निर्गुण or bereft of the tinge of *gunas* or qualities, so that they transcend the categories of either merit or demerit and only help the attainment of God through Love for Him.)

through these two Divine channels the two Lords are ultimately won over to the Soul by its Love. (Engendered by the practices of such Devotion). One wonder is that Both appeared at one and the same time while the other wonder is that Both dispel the darkness of the inmost recesses of the Soul. It is fortunate for the universe that these two most compassionate Lords represented by the Sun and the Moon appeared simultaneously in *Gauda* (West Bengal). I bow down to the Feet of these two Lords from which all obstacles will disappear and My object will be attained. These first two *slokas* constitute my Prayer for the good of Creation.

Now, all of you listen to the interpretation of my third *sloka*. I have many things to say and so I cannot dilate further for fear of expansion of my work but tell only the cream in an abbreviated form. It is said

मितच्च सारञ्च वचो हि वाग्मतेति ।

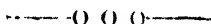
Essential Truth spoken in an abridged form is real Eloquence. (38)

On listening to the same, all defects of the Mind such as Ignorance will cease and there will be, instead, knowledge of all Essential

Principles which will give satisfaction. I have separately discussed and stated the grandeur of Lords Shree Chaitanya, Shree Nityananda and Shree Adwaita as well as the Truth about Lord Shree Chaitanyás Devotees, Devotion, Holy Name and Nectar-like Love, by listening to which all Essential Truth will be grasped.

In Shree Roop-Raghunath's Feet whose trust
Shree Chaitanya Charitamrita chants
Krishnadás.

Thus the first Chapter named at the top is finished.



CHAPTER TWO

Determination of the Principle of Lord Shree Krishna Chaitanya, in the course of specification of Cardinal Principles and prayer for Universal Good.

श्रीचैतन्यप्रभुं वन्दे वालोऽपि यदनुग्रहात् ।
तरेन्नानामतयाह-व्याप्तं सिद्धान्तसागरम् ॥

I bow down to Lord Shree Chaitanya by whose Grace even a child can go across the Ocean of Truth which is full of crocodiles in the shape of multifarious erroneous doctrines. (1)

कृष्णोत्कीर्त्तन गाननर्त्तनकलापाथोजनिभ्राजिता,
सत्तावालेहंसचक्रमधुपश्रेणीविहारास्पदम् ।
कर्मानन्दिकलध्वनिर्व्वहतु मे जिह्वामरुप्राङ्गणे,
श्रीचैतन्यदयानन्दे तव लसल्लीलासुधास्वर्धुनी ॥

O gracious Lord Shree Chaitanya ! may the Divine stream of Thy bright nectar-like *Leela* (sports) which is blooming with lotuses

in the shape of loud chanting and melodious singing about Lord Shree Krishna to the accompaniment of graceful dancing, and is thus the happy resort of swans, *Chakrabakas* (a species of aquatic birds) and bees in the shape of different kinds of devotees and has a sweet murmur enchanting to the ear, flow on the parched stretch of my tongue ; (2)

Obeisance to Lords Shree Chaitanya, Shree Nityananda and Shree Adwaitachandra as well as to all the devotees of Lord Shree Gourānga (another name of Lord Shree Chaitanya). Now let me explain the meaning of the third *Sloka* which is a specification of the Divine Principles for the good of Creation. Thus

* यद्वैतं ब्रह्मोपनिषदि तदप्यस्य तनुभा,
य चात्मान्तर्गामी पुरुष इति सोऽस्यांशविभवः ।
षडैश्वर्यैः पूर्णो य इह भगवान् स स्वयमयं,
न चेतन्यात् कृष्णाज्जगति परतत्त्वं परमिह ॥

Brahmá (ब्रह्मा) Átmá (आत्मा) and God (श्रीभगवान्) are the three subjects (अनुवादाः)

• *Vide* translation on page 2

while "Halo", "partial manifestation" and "Himself" are the three predicates (विधेयाः) respectively affirmed of Them in the above *sloka*, as the predicate always follows the subject. I now interpret the *sloka* according to the *Shástras*. God Himself is Lord Shree Krishna who is the ultimate Principle embodying collective wisdom, consummate bliss and supreme greatness. Lord Shree Krishna who is adored as the son of Shree Nanda in Shreemadbhágabatam incarnated Himself as Lord Shree Chaitanya. He assumes three different names according to His different manifestations as Brahma, Paramátmá and Shree Bhagabán or God Himself. (3)

Thus in Shreemadbhágabatam. 1-2-11.

बदन्ति तत्तत्त्वविदस्तत्त्वं यज्ज्ञाणमद्वयं ।

ब्रह्मेति परमात्मेति भगवानिति शब्दयते ॥

The wise call Unified (of the One) knowledge as the Truth which has reference to three Divine Principles, viz. *Brahman*, *Paramátmá* and God or *Shree Bhagabán* (who are worshipped respectively by * *Adwaita*

* The School of Shree Sankaracharya Panchadashee etc.

Jnánees (Pantheists), * *Yogees*, and *Bhaktas* (Devotees).

The halo of the pure lustre emanating from the Divine Body of this One Godhead (Lord Shree Krishna) is called the stainless *Brahman* in the *Upanishadas*. Just as the Sun appears to the external eye as a homogeneous mass of light but the specialised form and attributes of the Solar Deity are comprehended only by the inner vision of the Adepts so also the *aura* of God or *Brahman* is mistaken as the Godhead Himself in the superficial view of the *Adwaita Jnánees* while the true figure and attributes of God Shree Krishna which are incomprehensible to the said *Jnánees* are realised only in the inner vision of His devotees.

Thus, in *Brahma Samhita* V-46.

यस्य प्रभा प्रभवती जगदण्डकोटि-
कोटिष्वशेषबसुधादिविभूतिभिन्नम् ।
तद्ब्रह्म निष्कलमनन्तमशेषभूतं,
गोविन्दमादिपुरुषं तमहं भजामि ॥

I worship that potent First Cause, Lord

* The School of Patanjali etc.

Shree Govinda (Shree Krishna) whose lustre called the homogeneous, endless and infinite *Brahman* is diversified in millions of Universes (*Brahmándas*) in the shape of grand manifestations (**बिभूतयः**) such as this World and other Heavenly Bodies.

The author thus interprets the above *sloka* :—

The Creator *Brahmá* says :—

That *Brahman* who is manifested in millions of *Brahmándas* (Universes) is but the halo emanating from the Divine Body of Lord Shree Govinda (Shree Krishna). I worship that Shree Govinda who is my Lord and by whose Grace I have derived my function of Creation.

Thus, in Shreemadbhágabatam XI-6-32 Shree Uddhava's saying :—

मुनयो वातवसनाः श्रमणा ऊर्ध्वमस्थिनः ।

ब्रह्माख्यंधाम ते यान्ति शान्ताः सत्याः सत्योऽमलाः ॥

Seers (**ऋषयः**) who have given up all covering, anchorites (**श्रमणाः**) who practise total abstinence as well as pure and serene monks (**सत्यासिनः**) go to the region called *Brahmaloka* after death. (6)

That which is called the Oversoul (परमात्मा) in *Yoga* Philosophy (of Patanjali etc.) is but a partial manifestation of Lord Shree Govinda. Just as the same Sun reflects itself in an infinite number of crystals so Lord Shree Govinda partially manifests Himself as the Oversoul of each living being (*Jeeva*).

Thus, in Shreemadbhágabádgéetá X-42.

अथवा बहुनैतेन किं ज्ञातेन धनञ्जय ।

विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥

Or, what is the use of learning so many details, O Arjuna? Having pervaded the whole Creation by a fragment or a partial manifestation (called the Inner soul of all Beings or अन्तर्यामी) of Myself, I remain *i. e.* I hold the Universe by My partial manifestation as the Oversoul of all beings.

Thus, in Shreemadbhágabatam (I-9-42) Shree Bhisma's saying :—

तत्त्वज्ञानं शरीरभाजं

इदि इदि धिष्टेयमात्त कलि तानाम् ।

प्रतिदृशमिव नैकधार्कमेकं,

समधिगतोऽस्मि विधूतभेदमोहः ॥

Having been freed from the delusion of Diversity (भेदमोहः) I have realised that Unborn who (as Paramátmá) is installed in the soul of every living being created by Himself, in the same way as the one Sun appears differently to the eyes of different observers (according to their different stand-points). (8)

That Lord Shree Govinda Himself is Lord Shree Chaitanya. There is no such compassionate Lord for redeeming living beings. Lord Shree Náráyana who abides in the region beyond space (परव्योम or बैकुण्ठ) and who is the lover of Shree Lakshmee and the Godhead Himself possessed of the six great Divine Attributes (ऐश्वर्याणि) is described as the unrivalled ultimate Principle in the *Vedas*, *Shreemadbhágabatam*, *Upanishadas* and *Tantras*. Only His devotees can realise His Divine Form by communion through the channel of Devotion just as the *Devas* (the shining denizens of Heaven) can observe the Sun as possessed of a Divine Form (belong-

ing to its presiding Deity). Those who worship Lord Shree Náráyana by the paths of *Advaita Jnána* (Pantheism) or *Yoga* realise Him respectively as *Brahman* and *Paramátmá*. Thus the different grades of greatness of God are realised by different kinds of worshippers. The Sun is therefore an illustration in point. This Lord Shree Náráyana is identical in principle with Lord Shree Krishna, the same Principle assuming different Forms. One (Lord Shree Krishna) has two arms together holding a flute while the other (Lord Shree Náráyana) has four arms wielding respectively a conch, a wheel, a club and a lotus. In *Shreemadbhágábatam* X-14-14 Brahmá addressed Lord Shree Krishna thus :—

नारायणस्त्वं न हि सर्वदेहिना-

मात्मास्यधीशाखिललोकसाक्षी ।

नारायणोऽङ्ग नरभूजलायना-

त्तच्चापि सत्यं न तवैव माया ॥

O Prime Mover of creation (or O Lord !)
art Thou not Shree Náráyana who is the

Oversoul of all embodied souls and who is the Seer of the whole Universe? It is Truth and not Thy illusion (*Máyá*) that Lord Shree *Náráyana* is Thy Manifestation, He having resorted to the 24 principles * derived from *Nara* (नरः) or *Paramátmá* as well as to the mystic Ocean of Primordial Cause (*Káрана Ságará*) derived from the same. (9)

This *sloka* is interpreted thus :—

Brahmá committed an act of impiety (अपराधः) by stealing the calves (of *Shree Brindábana*) for which he craved the Grace of Lord Shree Krishna in the following words :—“I have been born of the lotus of Thy navel so that Thou art my parent and I am Thy offspring ; As parents never take into consideration faults committed by their children, so mayst Thou forgive my transgression and confer upon me Thy Grace.” Lord Shree Krishna replied :—“O *Brahmá*, Lord *Shree Náráyana* is your parent and I being a mere cowherd

* The 24 principles viz. *Prakṛiti* (Primordial matter) *Mahat* (universal knowing principle or Higher Intelligence) *Ahankāra* (Self consciousness) *Pancha Tanmātras* (the five primary sensations), the 10 organs of sensation as well as volition. Mind & the 5 primary elements.

how can you claim to be my offspring?" *Brahmá* answered "Art Thou not that *Shree Náráyana*? I tell Thee My reasons for such conclusion. (1) Thou art the *Paramátmá* (Oversoul) or Primary Principle underlying all living beings—material (*प्राकृत*) or spiritual (*अप्राकृत*) in creation. Just as the Earth is the cause and support of all pots, Thou art the Primary source of all living beings and the sole support of all Creation. The word *Nára* (*नारः*) means the collective multitude of all living beings and the word *Ayana* (*अयणं*) implies their support and hence Thou art the Primary Principle of *Shree Náráyana*. This is one reason for my conclusion ; now hear the next, viz. (2) The Divine Incarnations known as the *Purushas* (*Káranatoya-sháyee*, *Garbhodasháyee*, *Kshirábdhisháyee* and *Shesha*) who are worshipped as God by all living beings yield to Thee in the vastness of Thy grandeur. Thou art therefore the Supreme Lord and Father of all beings and the said *Purushas* derive Their function as preservers of Creation from Thee. As protector of the whole creation, Thou art the refuge of (the collective multitude of) all beings and art therefore the

primary Principle of Lord *Shree Náráyana*.
 (3) Hear, O God, the third reason for my conclusion *viz.* Thou witnessest and knowest the spirit of the past, present and future doings of all the denizens of all the innumerable Universes (*Brahmándas*) and the multifarious celestial regions such as *Shree Baikuntha*, in fact the whole creation exists by Thy vision of the same without which nothing can stand or move. Thou art therefore the Primary Principle of Lord *Shree Náráyana*, being the Seer and hence the resort of the whole body of living beings.

Lord *Shree Krishna* retorted:—"O *Brahmá* I do not understand your meaning. He who sits on the mystic waters of Primordial cause and in the Human Soul (*कारणतोया-दिशायी*) is Lord *Shree Náráyana*." *Brahmá* replied :—"It is a fact that Lord *Shree Náráyana* who pervades the waters of Primordial cause &c. and the Human Soul is but Thy own Fragment. *Shree Káranatoyasháyee*, *Shree Garbhodasháyee* and *Shree Kshirábdhisháyee* do the work of creation through the agency of *Máyá* and hence are possessed of *Máyá*. These three Principles *viz.* the *Purusha* (*Shree Káranatoyasháyee* who lies on

the mystic waters of Primordial cause, being the Supreme Soul pervading all the collective *Brahmāndas* (Universes) (2) *Shree Garbhodashāyee* who is the soul immanent in each *Hiranyagarbha* (the spirit of each separate Universe) and (3) *Shree Kshirābdhishāyee* or the Oversoul dominating each individual living-soul have all got a scent of *Máyá* in Their appearance &c. ; while the Fourth or ultimate (तुल्य) Principle, viz. Lord Shree Krishna has absolutely no connection with *Máyá*. Thus, in *Shree-madbhāgabatam* XI-15-16 in the following sloka quoted by Shree Shreedhara Swāmee in his commentary :—

बिराट् हिरण्यगर्भश्च कारणं चेत्युपाधयः ।

ईशस्य यत्त्रिभिर्हीणं तूतीयं तत् प्रचक्षते ॥

Birát (Gross Body) *Hiranyagarbha* (Subtle Body) and *Kāraṇa* (Casual Body) are the three Modes or aspects (उपाधयः) of God ; while the Fourth Principle which transcends these Three is said to be God Himself. (10)

Though the above three Principles deal with *Máyá* yet They lie beyond *Máyá*, being unaffected by Her. Thus, in *Shreemadbhāgabatam* I-11-39.

एतदौशनमीशस्य प्रकृतिस्थोऽपि तद्गुणैः ।

न युज्यते स आत्मस्थैर्यथा बुद्धिस्तदाश्रया ॥

This is the wonderful Majesty of God that though pervading this material Universe, He is not attached to the attributes thereof, just as *Higher Intelligence* or settled conviction (बुद्धिः) which is fixed on God is not affected by the attributes of the Human Soul (such as pleasure and pain). (11)

Thou art the ultimate source of all these three Principles and undoubtedly Thou art the Primary Principle of Lord Shree Náráyana who has His abode in the region beyond space (*Parabyoma* or *Baikuntha*) and who is the Integral Principle from which the aforesaid three Principles (His *fragments*) are derived. That Lord Shree Náráyana is Thy *Bilasa*." *

Thus from the above reply of Shree Brahmá the truth appears that Lord Shree Náráyana of *Parabyoma* (or *Baikuntha*) is but a *Bilása* of Lord Shree Krishna. The truth described in the *sloka* is the essence of Shreemadbhágabata and has universal application by way of definition, viz. that

* Vide interpretation in Chapter I.

Brahman and Paramátmá are but the sportive manifestations of God Shree Krishna. Not knowing this correct interpretation ignorant folk interpret Lord Shree Náráyana as the Primary Principle who incarnates and Lord Shree Krishna as His incarnation on the ground that the Former possesses four arms while the Latter has a human shape. In this way they assert various kinds of erroneous premises which the following *sloka* of Shreemadbhágabatam (I-2-11) is able to rebut, *viz* :—

• वदन्ति तत्तत्त्वविदस्तत्त्वं यज्ज्ञानमद्वयम् ।

वदन्ति तत्तत्त्वविदस्तत्त्वं यज्ज्ञानमद्वयम् ॥

Listen brethren, let us discuss the above *sloka*.

One Primary Principle *viz.* knowledge of the One Truth which is identical with Lord Shree Krishna manifests Itself in three forms, *viz.* *Brahman Paramátmá* and Shree *Bhagabán* or God. Thus (O, opponent,) you are silenced by the interpretation of this *sloka*—Now hear another statement of Shreemadbhágabatam in I-3-28.

एतेचांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम् ।

इन्द्रारिव्याकुलं लोकं मृडयन्ति युगे युगे ॥

These (*viz.* Shree Matsya &c.) are fractions and those (*viz.* Shree Rámachandra &c.) are sub-fractions of *Shree Purusha* (*Káranatoyasháyee*) while Lord Shree Krishna is the Godhead Himself who pacifies the Creation when it is troubled by the enemies of Indra *Deva* (*Asuras* or demons) in different Ages (*Yugas*). (13)

Shree Shukadeva having at first described all *Avatáras* (incarnations of God) generally and reckoned Lord Shree Krishna as one of Them evinced great solicitude (lest he might have committed an act of impiety on account of error) and proceeded to describe clearly the traits of each and stated that all *Avatáras* (incarnations) were either fragments or subfractions of the Godhead Shree Krishna from whom all the rest are derived. The opponent as if retorts now "Well, what a nice interpretation on your part! Lord Náráyana of *Parabyoma* who is the Godhead incarnates Himself as Lord Shree Krishna. This is what I see in this *sloka*. What more

discussion!" To this may be replied! "Why do you make unreasonable inference? An interpretation which is opposed to the spirit of the *Shástras* can never be accepted". Thus, in *Kávyaprakáshálankára Ekádasheetattwa* :—

अनुवादमनुक्ता तु न विधेयमुदीरयेत् ।

न ह्यलब्धास्पदं किञ्चित् कुत्रचित् प्रतितिष्ठति ॥

Never mention the predicate (विधेय) without mentioning the subject, (अनुवाद) for where shall the former rest without getting a resting place? (14)

It is the rule always to mention the predicate after the subject. The predicate refers to something unknown, while the subject speaks of something known. Thus when we say "This *Bráhmāna* is vastly learned" "*bráhmāna*" is the subject and "vast learning" is the predicate, the former is known while the latter is unknown so that the former expression precedes the latter. Similarly here (in the first line of the *sloka* "एतेचांशकलाः &c.) all the incarnation (अवताराः) have been known while the Principle which incarnates remains unknown. The preceding expres-

sion “एते” refers to the subject “अवतारा” (Incarnations) while the following expression “अंशकलाः” (fragments &c.) which conveys a new idea is the predicate. So also in the second line of the same *sloka* Lord Shree Krishna is at first generically mentioned among all incarnations while His particular specification is unknown. Therefore the former expression “Krishna” is the subject, while the latter expression “The Godhead Himself” is the predicate conveying a new idea. Here the epithet of Lord Shree Krishna, namely, “The Godhead Himself” has to be established while the fact of being Lord Shree Krishna has been binding on the Godhead Himself. Had Lord Shree Krishna been a Fragment and Shree Náráyana been the incarnating Principle then the saying of Soota would have been contrary and he would have put it thus *viz.* Náráyana who is the incarnating Principle and the Godhead Himself is Shree Krishna.” The following defects never occur in the adept sayings of *Rishis viz.* :—
 भ्रमः, प्रमादः, विप्रलिप्सा and करुणापाटवं । *

* Error, Inadvertence, Intention of tricking (deceiving the opponent by specious argument) and defective observation or action.

O opponent : you affirm a contrary proposition in a fit of umbrage ; but your interpretation is tainted by the defect of unapplied “predicate” (अविमृष्ट विधेयांश) The expression “God Himself ” signifies that Principle from whose Divinity other Deities derive their Divine character. As several lamps are lit from one lamp which is regarded as the origin, so also Lord Shree Krishna constitutes the primary source of all Deities. Now listen to another *sloka* which will rebut wrong interpretation. Thus in Shreemadbhāgabatam II-10,1&2

अत्र सर्गो विसर्गश्च स्थानं पोषणं तयः।

मन्वन्तरे शानुकथा निरोधो मुक्तिराश्रयः ॥

दशमस्य विशुद्ध्यर्थं नवानामिह लक्षणम् ।

वर्णयन्ति महात्मानः श्रुतेनार्थेन चाञ्जसा ॥

In this volume high souled adepts (*Mahātmas*) have (through the medium of the *Vedas* directly as well as by interpretation) given the description of these nine categories *Viz.*

1. (Creation of the principles of *Mahat* *

* Universal knowing Principle or Higher Intelligence, self consciousness, the five primary sensations and the five primordial elements.

Ahankára, Panchatanmátras and Pancha Mahábhootas by God Himself.)

2. (Later creation of all things stable and mobile by *Brahmá*.)

3. (Preservation of the same by God.)

4. (Divine Grace to His devotees.)

5. (The primordial desires implanted in living beings.)

6. (The noble deeds of the *Manus*.)

7. (The narration of the sports of God and the deeds of His devotees.)

8. (The temporary merging of the separate existence of living souls in God during Dissolution.)

9. (Salvation.)

All of which are meant for an adequate knowledge of the tenth Category *viz.* आश्रयः (the ultimate resort i. e. God). (15)

These nine categories have been enumerated for a knowledge of the tenth *viz.* आश्रयः which is the ultimate source of the remaining nine—Lord Shree Krishnais that आश्रयः (resort) of all and the support of the whole Creation, in as much as the whole Universe rests on Him. Thus it has been said by Shree Shreedharaswámee in his commentary (Bhábártha Deepiká) to Shreematbhágabata X-1-1

दशमे दशमं लक्ष्यमाश्रिताश्रयविग्रहम् ।

श्रीकृष्णाख्यं परं धाम जगद्धाम नमामितत् ॥

In the tenth *skandha* I bow down to my goal *Viz.* the Tenth Principle Lord Shree Krishna whose Divine figure is the resort of all His devotees and who is the ultimate foundation and support of the whole Universe. (16)

Those who have a knowledge of the principle of Lord Shree Krishna and His three Attributes are free from ignorance in respect of Him. The principle of Lord Shree Krishna sports in six different ways viz. (1) two kinds of manifestations (प्रकाशः) of the forms of प्राभवः * and वैभवः † (2) two kinds of

* प्राभवप्रकाशः where all the Manifestations exactly resemble the original, e. g. in Lord Shree Krishna's *Rasaleela* with myriads of *Gopees* in *Braja* and wedding innumerable queens in Shree Dwárakà on both of which occasions the Lord multiplied Himself into infinite number of identical Forms.

† वैभवप्रकाशः where the Manifestation slightly differs from its Prototype in appearance though identical in Principle e. g. in the case of Lord Shree Balaràma who differs from Lord Shree Krishna in complexion only.

incarnation viz. fragment (अंशः *) and inspiration with Divine powers (प्रेमप्रेमः †) (3) two kinds of Age Viz. infancy and boy-hood Lord Shree Krishna whose true form is represented by early youth being Himself the incarnating Principle, sports in these six ways throughout the Universe. There are however infinite diversities in these six kinds though all of them are uniform in essence without any difference.

Regarding His attributes the foremost named *Chit* चित् (the spiritual or intrinsic) which represents His essence has its splendid manifestations in His divine abodes such as *Baikuntha*; the second or extrinsic viz. *Máyá*, which is the cause of this whole Creation has its endless manifestations in the multitudinous *Brahmándas* (Universes); and the third or intermediate viz. *Jeeva* (living souls) who are innumerable. Thus these three principal attributes have infinite diversities. Now I have enumerated His six different

* अंशः such as Lord Shree Matsya, Koorma, etc. who are Partial Incarnations.

† प्रेमप्रेमः such as Shree Sanaka, Vyasa, &c. (Vide Shree Chaitanya Charitamritam, Middle Period, 20th chapter.)

Principles and three principal attributes all of which however have their support in Lord Shree Krishna and rest in Him. Although the First Principle (*Purush*) or *Káranatoyas-háyee*) is the immediate support of all the *Brahmándas* that First Principle again has His origin in the Primary Cause Lord Shree Krishna who is God Himself and the basis of all, so that all the *Shástras* designate Him as the ultimate God. Thus in *Brahma-samhitá* :—

ईश्वरः परमः कृष्णः सच्चिदानन्दविग्रहः ।

अनादिरादिर्गोविन्दः सर्वकारणकारणम् ॥

Lord Shree Krishna whose Principle is made up of Existence, Spirit and Bliss is the ultimate God who has no beginning but who is Himself the Origin of all things and the cause of the First cause, He is also *Govinda* or the prince of cowherds of Shree Brindá-bana. (17)

Opponent, you know these conclusions well enough, still you assert contrary premises in order to bewilder me. That Incarnating Principle Lord Shree Krishna, Prince of *Braja* (the lovely pasturage in and around

Shree Brindábana) re-incarnated Himself as Lord Shree Chaitanya. Shree Chaitanya Goswámee is therefore the furthest ultimate Principle, so that it does not add to His grandeur to call Him Ksheerábdhisháyee (Náráyana). That is also a saying of His devotee which can not be wrong as every epithet is applicable to Shree Krishna who is the Incarnating Principle. All incarnations proceed from the same Incarnating Principle and people designate the latter by any appellation according to their choice. Thus some call Lord Shree Krishna Náráyana, others call Him Bámana Himself, others again call Him Ksheerodasháyee Avatára; none of these epithets are however wrong and every one of them is right. Some call Him Náráyana of Parabyoma (Baikuntha) which also is correctly applied to Lord Shree Krishna who is the Incarnating Principle.

I bow to the Feet of all hearers of this discourse and exhort them to listen to these conclusions with undivided attention. They should not relax their attention because they are (dry) conclusions; far from a knowledge of the same grows a firm attachment for Lord Shree Krishna and the grandeur of Lord

Shree Chaitanya is also known from them. From a conception of the greatness of God the mind clings firmly to Him. I dilate upon the majesty of Lord Shree Krishna in order to describe the grandeur of Lord Shree Chaitanya (later on). The Principle of Shree Chaitanya Goswámee is thus determined to be identical with that of Lord Shree Krishna, prince of *Brāja*, (the pasturage in and around Shree Brindábana) who is God Himself.

In Shree Roopa Raghunátha's Feet whose
trust,
Shree Chaitanya Charitámrita chants
Krishnadas.

Thus in Shree Chaitanya Charitámrita, Early Period the second Chapter named determination of the Principle of Lord Shree Krishna Chaitanya, in the course of specification of cardinal Principles and prayer for Universal Good, is concluded.

CHAPTER THREE

The General or Extrinsic object or the Incarnation of Lord Shree Chaitanya stated in the course of blessings and prayer for Universal Good.

श्रीचैतन्यप्रभुं वन्दे यत्पादाश्रयवीर्यतः ।

संगृह्णात्याकरवातादन्नः सिद्धान्तसङ्गणीन् ॥

Obeisance to Lord Shree Chaitanya by virtue of adherence to whose feet even an *ignoramus* can collect pure gems of Truth from the mine of the *Shástras*. (1)

Obeisance to Lord Shree Chaitanya, Lord Shree Nityánanda and Lord Shree Adwaita-chandra and the devotees of Lord Shree Gauránga.

I have expounded the meaning of the third *sloka* and now O devotees, listen to the interpretation of the fourth. Thus in *Bidagdhamádhava* 1-2

* अनर्पितचरौ चिरात् कर्णयावतीर्णः कलौ ।

समर्पयितुमुन्नतोऽङ्गुलरसां स्वभक्तिश्रियम् ॥

हरिः पुरटमुन्दरद्युतिकदम्बसन्दीपितः,

सदा हृदयकन्दरे स्फुरतु वः शचीनन्दनः ॥

• *Vide* translation in page 3, Chap. I.

Lord Shree Krishna, prince of *Braja* (the lovely pasturage in and around Shree Brindābana), who is the integral Principle of God eternally sports in *Goloka* * and *Braja*. Once only in the course of a Divine day of *Brahmā*. He (Lord Shree Krishna) incarnates Himself (in each *Brahmānda* or Universe) and His sports. then become patent (to the denizens of the same). There are four *Yugas* viz. *Satya*, *Treta*, *Dwápara* and *Kali*, which together constitute one *divya yuga* ; seventy one such *divya yugas*. form one *Manwantara* and fourteen such *Manwantaras* constitute one Divine day of *Brahmā*. The present seventh *Manwantara* is named *Baibaswata* out of which twenty seven *divya-yugas* have already elapsed. Lord Shree Krishna incarnated Himself in the twenty eighth *divya yuga* of this *Manwantara* at the end of *Dwáparayuga* with His retinue of *Braja*, and exhibited (through his devotees) four kinds of *rasa* (sentiment) viz. *dāsya* (service of God) *sakhya* (comradeship with God) *bātsalya* (parental love to God) and *śhringāra* (amorous love to God).

* Beyond finite space the Eternal abode of Lord Shree Krishna and His companions. ,

Lord Shree Krishna is won over by the devotees who cherish these four sentiments and He sports in *Braja* with His servants, comrades, parents and *consorts*, being enraptured with love. Thus having sported as long as He wished, Lord Shree Krishna disappeared from the observation of living beings and thought within Himself :— .

“I have not conferred the boon of Loving Devotion to this Universe for a longtime past and the Universe can not sustain itself without the same ; the whole Universe adores me with devotion as enjoined by the *Shástras* (विधिभक्तिः) which however, can not aspire to the sentiments of *Braja* (the four sentiments specified above). The whole Universe looks upon me with reverential awe which on account of its admixture with a feeling of deference (ऐश्वर्यज्ञानं) can not give me satisfaction. By worshipping me with such feeling according to the injunctions of the *Shástras* people go to *Baikuntha* on attaining the four kinds of salvation (मुक्तिः) viz. सार्ष्टिः (the power of creating the Universe, concurrent with Lord Shree Náráyana) सारूप्यं (attainment of the features of Lord Shree Náráyana) सामीप्यं (residence in close proximity with Lord Náráyana

and **सालोक्यं** (residence in the abode of Lord Náráyana). Devotees never accept the form of salvation known as **सायुज्यं** (absorption) which merges their soul in *Brahman*. In the next *Kaliyuga* I shall introduce the special creed of that *Yuga* Viz. the chanting (**सङ्कीर्तनं**) of the name of God and make the Universe dance with joy proceeding from devotion of the four kinds (characteristic of *Braja* enumerated above) I shall myself personate the character of Devotee and by practising that cult myself shall inculcate the same to all. "Unless one practises a creed himself it can not be taught to others" is the teaching of Shree Geetá and Shreemadbhágabatam. Thus in Shree Geetá IV-8

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

For the protection of the good, for the destruction of the evil-doers and for the sake of firmly establishing righteousness I am born from age to age. (3)

I bid III—24

उत्सीदेयुरिमे लोका न कुर्यां कर्म चेदहम् ।

सङ्गरस्य च कर्त्ता स्यान् हन्यामिमाः प्रजाः ॥

These worlds would fall into ruin if I did not perform action ; I would then be the author of intermixture of castes and would destroy these creatures. (4)

I bid III—21

यद्यदाच्चरति श्रेष्ठस्तत्तदेवेतरो जनः ।

स यत् प्रमाणं कुरुते लोकस्तदनुवर्त्तते ॥

Whatsoever a great man doeth that other men also do ; people go by the standard he setteth up. (5)

The particular creed of the age is introduced by partial incarnations but none other than Myself can confer Love, characteristic of Braja. Thus in Laghubhágabatámritam 93rd Act.

सन्त्यवतारा बहवः पङ्कजनाभस्य सर्वतोभद्राः ।

क्वणादन्यः को वा लतास्वपि प्रेमदो भवति ॥

Though there have been many auspicious incarnations of the Lotus-navelled (God) who other than Lord Shree Krishna can confer Love even upon creepers ? (6)

So in the company of my own devotees I shall incarnate Myself in this World and sport in diverse ways.

Reflecting thus, Lord Shree Krishna incarnated Himself at Nadia (Navadweepa) in the beginning of *Kali yuga*.

The lion-like Lord Shree Chaitanya incarnated Himself at Navadweepa. He had lion-like shoulders, lion-like prowess and lion-like voice. Let that holy Lion rest in the cavity of the human heart ; His very roar destroys the elephant of Impiety. He bore the name of *Biswambhara* in His early age for He filled and sustained all living beings with the nectar of Devotion. The root (डृभ्ज) implies sustenance and support and He sustained and supported the three Worlds by love. In His later age He took the name of Shree Krishna Chaitanya as He blessed the creation by *conferring* on it the knowledge of Lord Shree Krishna. The revered *Rishi* (sage) Garga at the time of naming Lord Shree Krishna thus described Him having known Him to be the special Incarnation of that age (*Dwápara*) :—

Thus in Shreemadbhágabatam X,8-9

आसन् वर्णास्त्रियो ह्यस्य गृह्णतोऽनुयुगं तनूः ।
शुक्लो रक्तस्तथा पीत इदानीं कृष्णतां गतः ॥

White, red and yellow are the three complexions borne respectively by the Lord in *Satya Treta* and *Kaliyugas* while in this *Dwápara* His complexion has become violet.
(7)

This is the interpretation of the *Tantras*, *Puránas* and other *Shástras*. Thus in *Shree-madbhágabatam* XI 5-25

हापरे भगवान् श्यामः पीतवासा निजायुधः ।
श्रीवत्सादिभिरङ्गैश्च लक्षणैरुपलक्षितः ॥

In *Dwaparayuga* God incarnates Himself fearing a violet (श्याम) complexion, wearing yellow apparel, wielding His special weapons *e. g.* the wheel (चक्रं) and being distinguished by special marks on His Body *e. g.* certain hairs on His chest known as श्रीवत्सः and other insignia of Divinity, *e. g.* the unrivalled gem *Kaustubha* (कौस्तुभः). (8)

In *Kaliyuga* in order to promulgate the cult of that *Yuga viz.* the chanting of the name of God He incarnated Himself as Lord

Shree Chaitanya who is of a yellow complexion like molten gold and of a gigantic stature with a deep voice more sonorous than the rumbling of a newly-formed cloud. One who measures 4 cubits by his own arm in height as well as in girth is designated a *Mahápurusha* or *Nyagrodhaparimandala*. Lord Shree Chaitanya who was the repository of all attributes conformed to that description. . His arms extended down to his thighs, His eyes bloomed like lotuses, his nose could be compared to a Sesamum flower and His face to the Moon. He was serene, self controlled, full of trust in and devotion to Lord Shree Krishna, compassionate to His devotees, *High souled* and equable to all beings ; He wore armlets and bangles of sandal and anointed Himself with sandal paste as also chanted the name of Lord Shree Krishna with His companions to the accompaniment of dancing. The *Muni* (recluse) Baishampáyana recounted these qualities while naming Him in the course of the thousand names of Lord Shree Krishna viz. as double groups of four qualities applying respectively to each of his early and later ages (enumerated respectively in the first and second lines of the following

sloka) Thus in *Mahábhārata* दानधर्म 149th
Sarga श्रीविष्णुसहस्रनामस्तोत्रे

सुवर्णवर्णो हेमाङ्गो बराङ्गश्चन्दनाङ्गदो ।

सन्ध्यासक्तच्छमः शान्तो निश्चिन्तनपरायणः ॥

Who constantly chants the name of Lord Shree Krishna, has a golden complexion, and a handsome appearance and wears an armlet of sandal ; who in his later life renounced the world out of devotion to God, who is serene, firmly attached to Him and tranquil.

It is again expressly repeated in *Shree-madbhágabatam* that chanting of the holy name of Lord Shree Krishna is the essence of Religion in *Kaliyuga*. Thus in *Shreemadbhágabatam* XI, 5-29

कृष्णवर्णं त्विषाकृष्णं साङ्गोपाङ्गास्त्रपार्षदम् ।

यज्ञैः सङ्कीर्तनप्रायेर्यजन्ति हि सुमेधसः ॥

The wise worship that Principle (Lord Shree Chaitanya) who always chants the name of Lord Shree Krishna, who is resplendent with (golden) lustre and who is accompanied by His weapons viz. *Angas* (Lord Shree Nityánanda and Shree Adwaita) and *Upángas*

(Lord Shreebāsa &c.) as well as His *Pārshadas* (other companions). This they do by oblations (Yajna यज्ञः) of the nature of सङ्कीर्तनं (loud chanting of His holy name to the accompaniment of music &c.). (10)

Listen, O brethren, to all this grandeur of Lord Shree Chaitanya as the above *sloka* describes the summit of His glory. The expression “कृष्णवर्ण” means one who constantly utters the squable कृष्ण or one who always discourses upon Lord Shree Krishna at ease; these are the two authentic interpretations of that expression, as nothing else but the syllable Krishna came to the mouth of Lord Shree Chaitanya. If anybody says that He was of a violet complexion the next epithet *viz.* that he was resplendent with golden lusture rebuts such a proposition. Thus in *Stabamāla* 2nd Astaka of Lord Shree Chaitanya *Sloke* I.

कलौ यं विद्वांसः स्फुटमभियजन्ते द्युतिभरा-
 दकृष्णाङ्गं कृष्णं मखविधिभिर्हृत्पूजितम् ।
 उपास्यञ्च प्राङ्मुखमखिलचतुर्थाश्रमजुषां,
 स देवस्यैतन्यातिरतितरां नः कृपयतु ॥

May that God Shree Chaitanya whom the

wise directly worship in *Kaliyuga* as Lord Shree Krishna (though resplendent with outward golden lustre) by sacrificial offerings of the nature of loud *Sankirtana* and who is said to be the object of adoration of the fourth **आश्रमः** (institution of monks) pour His infinite Mercy upon us. (11)

By the expression “**अकृष्ण**” is meant yellow complexion which was evidenced by His lustre like molten gold the beams of which dispelled the gloom of Ignorance. In order to dissipate the gloom of impiety of living beings He wielded different weapons in the shape of His aforesaid *Angas* and *Upāngas*—whatever action—be it styled religion or irreligion—is opposed to Devotion amounts to impiety and is the darkest gloom—Lord Shree Chaitanya with His arms upraised and the cry of “*Hari*” in His mouth glances at people lovingly and after destroying their impiety floods them with His ocean of love

Thus in *Stabamāla* 2nd Astaka of Lord Shree Chaitanya in the 8th *sloka*

रिःतालोकः शोकं हरति जगतां यस्यपरितो,
गिरान्तु प्रारम्भः कुशलपटलीं पल्लवयति ।

पदालम्बः कं वा प्रणयति न हि प्रेमनिवहं,
स देवश्चैतन्याकृतिरतितरां नः कृपयतु ॥

May that Lord Shree Chaitanya whose smiling glance removes the sorrow of all the worlds, the commencement of whose conversation extends collective blessing to all living beings and resort to whose Feet confers Divine Love pour His infinite Mercy upon us ! (12)

Whoever is blessed with the vision of His divine figure or countenance is absolved from sin and enriched with love. All other Incarnations were accompanied by armies and arms while Lord Shree Krishna Chaitanya's army was composed of His *Angas* (Lord Shree Nityánanda and Shree Adwaita) and *Upángas* (His other devotees such as Lord Shreebása). Thus in Stabamála 1st Astaka of Lord Shree Chaitanya in the 1st *sloka*

सदोपाख्यः श्रीमान् धृतमनुजकायैः प्रणयितां,
बह्वङ्गिर्गीर्वाणैर्गिरिशपरमेष्ठि प्रभृतिभिः ।
स्वभक्तेभ्यः शुद्धां निजभजनमुद्रां पदिशन् ,
स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥

Will that Lord Shree Chaitanya who is

always lovingly worshipped by Deities such as Shree Siva and Shree Brahmá in human shapes (in the forms of Lords Shree Adwaita, Shree Haridása &c.) and who inculcates His pure devotion to His devotees, again be the object of my vision. ? (13)

His weapons composed of his *Angas* and *Upángas* do Their appointed tasks. Now hear the meaning of the term *anga* with attention. The word *anga* is interpreted as a fragment according to the evidence of the *shástras* and the limbs of an *anga* are described as *Upangas*. Thus in Shreemadbhágabatam X-14-14

* नारायणस्त्वं न हि सर्व्वदेहिना-
मात्मास्यधीशान्निजलोकात्मजी ।
नारायणोऽङ्गं नरजलायना-
त्तच्चापि सत्यं न तवैव माया ॥

The *sloka* is interpreted thus :—Lord Shree Náráyana who rests on the mystic waters of Primordial cause and who is the inner soul of all living beings is but Thy

fragment, Thou being the Primary source of that Náráyana. It is a fact that *anga* means a fragment but here it is not the product of *Máyá* being solely composed of Spiritual Bliss. Lords Shree Adwaita and Shree Nityánanda are the two *angas* of Lord Shree Chaitanya and the *components* of these two *angas* are designated *upángas*. These *angas* and *upángas* form the sharp weapons of the Supreme Lord for overcoming the impious. Lord Shree Nityánanda is a reincarnation of Lord Shree Balaráma while Lord Shree Adwaita is God Shiva Himself. These two chieftains of Lord Shree Chaitanya roam about chanting the name of God in the company of his army of devotees such as Lord Shreebása. Lord Shree Nityánanda wields the banner of conquest of all sinners who fly away at the battle-cry of Lord Shree Adwaita. Lord Shree Krishna Chaitanya introduced *Sankeertana* (loud chanting of the name of God to the accompaniment of music &c.) to this world ; whoever worships Him by the oblation (यज्ञः) of *Sankeertana* is to be adored ; He alone is prudent while the rest of the world is unwise. Oblations with the holy name of Lord Shree Krishna are superior to all other sacrifices..

Whoever says that a single name of Lord Shree Krishna is equivalent in merit to ten million *Ashwamedha* sacrifices is counted amongst the impious and is punished by Yama for such impious saying. Shree Jeeva Goswámi in his opening prayer prefixed to his work Shreebhágabata Sandarbha has thus interpreted the following *sloka* :—

अन्तःकृष्णं वह्निर्गौरं दर्शिताङ्गादिवैभवम् ।

कलौ सङ्कीर्तनाद्यैः स्म कृष्णचैतन्यमाश्रिताः ॥

In Kali Yuga by the processes of *Sankeertana* &c. we resort to Lord Shree Krishna Chaitanya who is internally of a violet complexion but externally of a golden hue and who exhibited the splendour of His limbs (अङ्गादीनि) &c. viz. Lords Shree Nityánanda, Shree Adwaita and other devotees. (15)

In *Upapurana* also we hear the gracious saying of Lord Shree Krishna to Shree Vyása :—

अहमेव कचिद्ब्रह्मन् सत्यासाश्रममाश्रितः ।

हरिभक्तिं ग्राहयामि कलौ पापहतान्नरान् ॥

O Brahman I shall, in *Kaliyuga*, adopt the order of a monk and inculcate devotion for Shree Hari to all Humanity which is sunk in Irreligion. (16)

There is tangible evidence in *Shreemadbhāgavata*, *Mahābhārata*, *Tantras*, *Purānas* and other *Shāstras* that Lord Shree Chaitanya is a reincarnation of Lord Shree Krishna. Thus witness the Former's varied exhibition of powers and His miraculous acts and intuitions, which are not appreciated by the impious even though they see them with their own eyes just as sunshine is not visible to the owl. Thus in the *stotra* of Shree Yāmunāchāryya 13th *Sloka* —

त्वां शील रूपचरितैः परमप्रकृष्टैः,

सत्त्वेन सात्त्विकतया प्रबलैश्च शास्त्रैः ।

प्रख्यातदैवपरमार्थविदां मतैश्च,

नैवासुरप्रकृतयः प्रभवन्ति वोढुम् ॥

Those who are of a demoniacal frame of mind (असुरप्रकृतयः) are not able to comprehend Thee in spite of thy Ultra-superior disposition, features, conduct, prowess and the attribute

of *Sattwa** even after a consideration of authoritative *Shástras* as well as the opinions of the Seers: of the highest Divine Truth. (17)

Lord Shree Chaitanya took infinite pains to conceal His Divinity ; still His devotees made Him known. Thus in Shree Yámuná-cháryya's *stotra*, 18th *sloka*

उल्लङ्घितत्रिविधसीम शमातिसायि,
सम्भावनं तव परिव्रटिमस्वभावम् ।
मायावलेन भवतापि निगुह्यमानं,
पश्यन्ति तेषामेव त्वदनन्यभावाः ॥

Thy Lordly status which transcends the possibility of either equality or superiority in all the three Worlds (Heaven, Earth and Hades) though disguised by the strength of Thy *Máyá* is however easily recognised by those of Thy devotees who place their sole affection in Thee. (18)

Those who are of a demoniacal trend of mind can not know Lord Shree Krishna who however can not conceal His Divinity from His devotees. Thus in Padmapurána :—

द्वैभूतसर्गौ लोकेऽस्मिन् दैव आसुर एव च ।

विष्णुभक्तः स्मृतो दैव आसुरस्तद्विपर्ययः ॥

There are two kinds of created beings in this Universe *viz* :—the Godly and the demoniacal ; devotees of Lord Shree Vishnu are deemed Godly while the reverse are demons. (19)

Lord Shree Achárya (Adwaita) is an incarnation of Lord Shree Chaitanya's Devotee ; His *invocation* caused the re-incarnation of Lord Shree Krishna.

When Lord Shree Krishna incarnates Himself in this world He at first sends forth His elders. His parents, preceptors and other respected relations are ushered unto the World beforehand. Thus Shree Mádha-bendra Puree, Shreemat Ishwara Puree, Shreematee Shachee and Shree Jagannátha Misra, appeared simultaneously with Lord Shree Adwaita Achárya who upon manifesting Himself found the whole World bereft of the scent of devotion towards Lord Shree Krishna and full of mundane dealings so that people merely enjoyed the objects of the senses either sinfully or righteously without

any scent of devotion which alone can eradicate the evil of worldliness. On watching the disposition of the people Lord Shree *Acharya* was moved by compassion and mused within himself how to do good to the people. He thought :—“Will Lord Shree Krishna re-incarnate and preach Devotion by practising it Himself? There is no other cult in *Kali Yuga* other than chanting the name of God. How can there be an incarnation of Lord Shree Krishna in that *Kali Yuga*? I shall pray to Him in a pure spirit and constantly entreat Him with humility and thus bring Him down and introduce His *Sankeertana*. Then only shall I be worthy of the name of Shree Adwaita”. In judging by what mode of worship Lord Shree Krishna may be won over a *sloka* occurred to his mind. Thus in the saying of Shree Nārada in *Gautameeya Tantra* quoted in the 10th *anka* of the eleventh Vilāsa of Shree *Haribhaktivilāsa*

तुलसीदलमात्रेण जलस्य चुलुकेन वा

विक्रीणीते स्वमात्मानं भक्तेभ्यो भक्तवत्सलः ॥

Lord Shree Krishna who is merciful to His devotees disposes of Himself to them by

their offering Him only a leaf of the *Tulasee* plant or a handful of water. (20)

Lord Shree *Achárya* thus discussed the meaning of this *sloka* :—"Lord Shree Krishna thus muses within Himself how to repay the debt of that being who offers Him a leaf of *Tulasee* or water :—There is no such wealth in my possession which can be compared to such offering of water or Tulasee, so let me repay this debt by selling My own Self."

Reflecting thus, Lord Shree Achárya began worshipping Lord Shree Krishna and constantly offered the waters of the Ganges and flowers of *Tulasee* to His Lotus feet meditated upon by him. He invoked Lord Shree Krishna by his earnest call and thus caused Him to re-incarnate. This is the principal cause of the incarnation of Lord Shree Chaitanya which (incarnation) has been the bulwark of Religion by the wishes of His devotee. Thus in Shreemad Bhágavata III-9-11

त्वं भक्तियोग परिभावित हृत्सरोज-
 आस्से श्रुतेक्षितपथो ननु नाथ पुंसाम् ।
 यद्यद्विया त उरुगाय विभावयन्ति,
 तत्तद्वपुः प्रणयसे सदनुग्रहाय ॥

O Lord : Thou Whose path is pointed out by the *Shástras* dwellest in the lotus-heart of beings which has been purified by *Bhaktiyoga* (communion through Devotion) ; O *Urugáya* (whose lofty deeds are ever chanted in the Universe), out of grace to the pious Thou assumest any form which may be meditated upon by them. (21)

I state the meaning of this *sloka* in the following words which are the essence of abbreviation viz. :—"All the incarnations of Lord Shree Krishna take place according to the wishes of His devotees."

The meaning of the fourth *sloka* is thus determined, viz. :—"Lord Shree *Gauránga* incarnated Himself in order to manifest Love (to Humanity)".

In Shree Roopa Roghunátha's Feet whose
trust

Shree Chaitanya Charitámrita chants
Krishnadás.

Thus in Shree Chaitanya Charitámrita, Early Period, in the course of Blessing and Prayer for Universal Good the Third Chapter named the General or Extrinsic object of the Incarnation of Lord Shree Chaitanya is finished.

CHAPTER FOUR.

Delineation of the Primary or Intrinsic Object of the Incarnation of Lord Shree Chaitanya.

श्रीचैतन्य प्रसादेन तद्रूपस्य विनिर्णयम् ।

बालोऽपि कुरुते शास्त्रं दृष्ट्वा ब्रजबिलासिनः ॥

By the grace of Lord Shree Chaitanya, even a child can, by reference to the *Shástras* determine the Principle of Lord Shree Krishna who being identical with the Former sports in *Braja* (the lovely pasturage in and around Shree *Brindábana* etc). (1)

All reverence to Lords Shree Chaitanya, Shree Nityánanda, Shree Adwaita and the devotees of Lord Shree Gauránga. I have expounded the meaning of the fourth *sloka*; now listen to the interpretation of the fifth. In order to explain this original *sloka* I previously tell its object before proceeding to interpret it. I have ascertained this to be the essence of the fourth *sloka viz.* that the purpose of this Incarnation (Lord Shree Chaitanya) is to promulgate Love and the

holy name of God. True, as this object may be, it is still extrinsic. Listen, there is another object which is intrinsic. It is proclaimed by the *Śhástras* that Lord Shree Krishna previously incarnated Himself for relieving the burden of this World. This, however, is not the task of God Himself but of the Preserver Lord Shree Vishnu whose function^f is to support the World; but when the time comes for the incarnation of Lord Shree Krishna the task of relieving the burden of this World merges in Him. When the integral Principle of God incarnates all other minor incarnations merge in Him. Thus Lord Shree Náráyana, the quadruple environment of Lord Shree Krishna* and minor incarnations beginning with Shree Matsya and the special incarnations of the different *Yugas* and *Manwantaras* are all embodied in Lord Shree Krishna who incarnates Himself as the integral Principle of God. Lord Shree Vishnu is then present in the Divine Body of Lord Shree Krishna who kills demons by the agency of Lord Shree Vishnu so that the extermination of demons is but an incidental action of Lord Shree

* Viz. Shree Vasudeva, Pradyumna, Anirudha & Sankarshana.

Krishna, while the principle object for His incarnation is twofold *Viz.* (1) tasting the essence of the nectar of Love and (2) promulgating in the World Devotion of the form of spontaneous Love. Lord Shree Krishna is the most gracious prince of lovers and His desire of incarnation was the outcome of these two reasons. He thus mused within Himself :—"The whole World teems with the conception of my grandeur ; but I am not contented with Love which is weakened by a sense of My majesty. I am not won over by the affection of those who extol Me as God and regard themselves as humble before Me. It is My characteristic that I exactly reciprocate whatever sentiment is borne towards Me by whatever devotee. Thus in Shreemat Bhagabat Geetá IV-XI

ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्त्तानुवर्त्तन्ते मनुष्याः पार्थ सर्व्वशः ॥

In whatever way men approach Me I reciprocate correspondingly O Pártha (Arjuna) ! men follow My path in every way. (2)

Whoever evinces pure devotion towards Me by looking upon Me as his son, his comp-

anion or the Lord of his heart and regards himself as high but Myself as his equal or inferior wins Me over by such sentiment. Thus in Shreemat Bhágabata X-82-31.

मयि भक्तिर्हि भूगणैः प्रयुक्तवत्याय कल्पते ।

दिक्ष्याय दक्षैर्नृत्तं हो भवतीनां मदापनः ॥

Devotion to Me on the part of all beings conduces to their salvation ; it is fortunate that you (milkmaids) have borne Me love by which you have attained Me. (3)

My mother restrains Me as her darling and caresses and rears Me as utterly helpless ; My companions climb on my shoulder out of pure friendship telling me "You are not a big chap but our equal", if my consorts chide Me out of cold resentment such reproach captivates My heart more than even *Vedic* hymns. I shall incarnate bringing with Me such pure Devotion and shall play various wonderful pastimes which are not known in regions such as *Baikuntha*. I shall perform such sports as will fascinate Me also. Shree *Yogamáyá* by her own mystic powers will inspire in the milkmaids a sentiment towards Me that I am their paramour which (sentiment)

is known neither to Me nor to the girls. Our minds will be entranced by Our mutual charms and merits so that Love will bring about Our union at the expense of Religion (Canons of Morality). Destiny will sometimes unite us and separate us sometimes. I shall taste the cream of all these sentiments and confer grace upon Devotees through them so that by listening to the pure Love of *Braja* they may worship Me by the path of love giving up all religion and action." Thus in Shreemat Bhágabatam X-33-36.

अनुग्रहाय भक्तानां मानुषं देहमाश्रितः ।

भजते तादृशीः क्रीडा याः श्रुत्वा तत्परो भवेत् ॥

Out of Grace to Devotees Lord Shree Krishna plays such pastimes by listening to which embodied human souls yearn after him. (4)

The verb भवेत् which is in "विधिलिङ्" mood directs that such yearning is imperative on human beings and that noncompliance is a dereliction of duty. Just as the above desire is the real cause of the incarnation of Lord Shree Krishna while the extermination

of demons is but an incidental cause, so the real task of Lord Shree Krishna Chaitanya who is the integral Principle of God is not the introduction of the cult of the age. When for some other reason He had a mind to incarnate, the promulgation of the cult of the Age fused in such object. With both these objects in view He incarnated with His Devotees and Himself relished the taste of Love and the chanting of His holy Name and by that instrument promulgated *San-keertana* all round even amongst *chandálas* and wove a wreath of His holy Name and Love with which He garlanded all the World. Thus He assumed the spirit of a Devotee and promulgated Devotion by practising it Himself. The four kinds of Devotees who cherish the feelings of servitude, companionship, parental love, and amorous love (towards Him) are respectively the *repositories* of those sentiments; each class of Devotees consider their own sentiment as superior to those of the rest and enjoy the bliss of Lord Shree Krishna by their respective sentiments. If, however, a comparison is made in an impartial mood, amorous love has a sweetness more exquisite than that of other sentiments.

Thus in *Bhaktirasámrita-Sindhu Dakshina-bibhága Stháyee-Bhába-laharee* 22nd sloka

यथोत्तरमसौ स्वाद्भूषेणोद्भासमय्यपि ।

तिर्वासिनया स्वाद्वी भासते कापि कस्यचित् ॥

This attachment gradually excelling in enjoyment by the peculiarity of its relish, sometimes, manifests itself to some Devotees by becoming particularly tasteful to them according to the particular variety of their desires. (5)

I therefore call this amorous love by the name of "sweet sentiment" which has a twofold sphere in the forms of wedded love and unwedded love. This sentiment reaches its ecstasy in the latter form which does not occur any where else but in *Braja*. This sentiment has no limit among the damsels of *Braja* though however the perfection is reached in Shree *Rádhá*. Her love which being mature and pure surpasses all others is the means of her tasting the sweetness of Lord Shree Krishna. Lord Shree Gouránga Hari, therefore fulfilled His desire by assuming that sentiment. Thus in *Stabamála*, first

staba of Lord Shree Chaitanya in the second *Sloka*—

सुरेशानां दुर्गं गतिरतिशयेनोपनिषदां,
 मुणोनां सर्व्वस्व' प्रणतपटलीनां मधुरिमा ।
 विनिर्यासः प्रेम्नो निखिलपशुपालाम्बुजदृशां,
 स चैतन्यः किं मे पुनरपि दृशोर्यास्यति पदम् ॥

Will that Lord Shree Chaitanya who is the stronghold of the *Devas*, the ultimate resort of the *Upanishadas* the be-all and end-all of recluses (*Munis*), the ecstasy of all those who prostrate themselves at His feet and the quintessence of love of all lotus-eyed milkmaids, be again the object of my vision ? (6)

Ibid third *sloka* :—

अपारं कस्यापि प्रणयिजनवृन्दस्य कुतुहौ,
 रसस्तोमं हृत्वा मधुरमुपभोक्तुं कमपि यः ।
 रुचं ह ।मावत्रे द्युतिमिह लक्ष्यं प्रकटयन्,
 स देवश्चैतन्याकृतिरतितरां नः कृपयतु ॥

May that God who having taken the Form of Lord Shree Chaitanya, out of curiosity

to taste the unlimited sweetness of the over-flowing sentiment of love of His group of loving damsels, stole the same and hid His own (violet) complexion by manifesting in Himself the effulgence of their lustre, lavish His Grace upon us ! (7)

I have previously stated that the object of His assuming the sentiment of Devotion was to establish His cult (*Vaishnavism*) ; but now I shall specify His real object in the next *sloka*.

Just listen to the description of His assumption of the said sentiment for which discuss the meaning of the fifth *sloka* which I have already hinted at ; now let me expound that *sloka* fully. Thus in the *sloka* quoted from the *Karachá* of Shree Swaroopa Goswámee.

* राधाकृष्ण प्रणयविकृतिर्द्वादिनी शक्तिरस्मा-
देकात्मानावपि भुवि पुरा देहभेदं गतौ तौ ।

चैतन्याख्यं प्रकटमधुना तद्वयञ्चैक्यमाप्तं,

राधाभावद्युति सुवर्जितं नौमि तस्यास्वरूपम् ॥

Shree Rádhá-Krishna together forming one Soul assumed two different (Divine) Bodies and sported with each other for tasting the sweetness of Love. Those two Principles have now blended into one in Lord Shree Chaitanya ; their unison is for enjoying the sentiment of Love. For understanding this, I, first of all, delineate the Principles of *Shree Rádhá* and Shree Krishna from which the grandeur of Lord Shree Gauránga will be patent.

Shree Rádhiká is the development of Lord Shree Krishna's Love and His essential attribute is known as **ह्लादिनी** (*Hladinee* or beatifying) which enables Lord Shree Krishna to enjoy bliss and which supports His Devotees. The essential Principle of the integral Lord Shree Krishna is composed of Existence, Spirit and Bliss ; the same spiritual attribute has three factors viz. **ह्लादिनी** (*Hládinee*) in the factor of Bliss, **सन्धिनी** (*Sandhinee*) in the factor of Existence and **सम्बित्** (*Sambit*) in the factor of Spirit which is also known as Wisdom. Thus in the *Shree Vishnu Purána* Part I Chap XII 69th *sloka* :—

ह्लादिनी सन्धिनी संवित्त्रयैका सर्व्वसंस्थितौ ।

निरुक्तमप्युक्तं मिथ्या त्वयि नो रणवर्जिते ॥

O Lord ! the three spiritual attributes of *Hlādinee*, *Sandhinee* & *Sambit*, inhere only in Thee who art the support of all ; but the attributes of *Sattwa*, which is gladdening, *Tamas* which is saddening and of *Rajas* which is a mixture of the aforesaid two, do not occur in Thee who art bereft of all mundane attributes. (9)

The essence of *Sandhinee* is known as pure *Sattwa* on which rests the existence of God ; also His parents, abode, mansion, bedding, seat etc. are all modifications of His pure *Sattwa*. Thus in *Shreemat Bhāgabata* V-3-21

सत्त्व' विशुद्धं वसुदेवशब्दितं,
यदीयते तत्र पुमानपारहतः ।
सत्त्वे च तस्मिन् भगवान् वासुदेवो,
ह्यधोक्षजो मे मनसा विधीयते ॥

Pure *Sattwa* is designated as *Vasudeva* ; I contemplate in my mind Lord Shre. *Vasudeva* who openly manifests Himself in that principle of pure *Sattwa* and transcends knowledge through the medium of senses. (10)

The essence of *Sambit* is knowledge of the Divinity of Lord Shree Krishna. All other knowledge such as *Brahman* is its component.

The essence of *Hlādinee* is *Preman* (Love) and that of *Preman* is *Bhāba*. The ecstasy of *Bhāba* is known as *Madhābhāba* of which the Goddess Shree *Rādhā* is the embodiment, She being the source of all attributes and the crown-jewel of all beloved damsels of Lord Shree Krishna. Thus in Shree *Ujjwala-Neelamani Shree Brindābaneswaree-Prakarana-Act II*.

तयोरप्युभयोर्मध्ये राधिका सर्वथाधिका ।

महाभावस्वरूपेयं गुणैरतिबरीयसी ॥

Of these two (Shree *Rādhā* and Shree *Chandrābali*) Shree *Rādhikā* is superior in every way She being an embodiment of *Mahābhāba* and by far surpassing the other in merits.

Shree *Rādhā*'s mind, senses and body are all imbued with love for Lord Shree Krishna ; She is verily Lord Shree Krishna's own *Attendant* and the *Associate* of His sports. Thus in *Brahma Samhitā-V-37*

आनन्द चिन्मयरसप्रतिभाविताभिः-
 स्ताभिर्य एव निजरूपतया कलाभिः ।
 गोलोक एव निवसत्यखिलात्मभूतो,
 गोविन्दमादिपुरुषं तमहं भजामि ॥

I worship that Primary Principle, Lord Shree Govinda who being the inner soul of the whole creation dwells in Goloka in the company of His own Manifestations of His Hladinee Śhakti (Beautifying attribute) in the Forms of His Brides who are glowingly imbued with the sentiment of spiritual Loving bliss. (12)

Now listen how His consorts confer bliss on Lord Shree Krishna and how they help His sports. They are of three kinds, viz. (1) the Lakshmees (in Shree Baikuntha), (2) the queens in the capital (of Shree Dwáráká) and (3) the milkmaids of Braja, who form the cream of the three. All these consorts have proceeded from Shree Rádhiká. Just as the incarnating Principle of Lord Shree Krishna causes all His incarnations, so all the three kinds of His consorts emanate from the integral Principle of Shree Rádhá. The Lakshmees form Her partial manifestations, while the group of queens form Her

images and reflections. The Lakshmees constitute Her parts of the nature of *Baibhaba-bilāsa* while the queens form Her *Prābhavaprakāsha*. These goddesses of Braja being of diverse appearance and nature, form Her satellites and the instruments of Her enjoyment. As there is no rapture of love without myriads of brides there have been multifarious manifestations of the same for helping the Divine sports. Among them there are different groups in *Braja* possessing varieties of spirit and sentiment who confer the taste of different sports such as Rāsa on Lord Shree Krishna. Shree Rādhā is the source of enjoyment and charm to Lord Shree Govinda; She is everything to Him and the crown-jewel of all His brides. Thus in *Bṛhat-Gautameeya Tantra*

देवी नानामयी प्रोक्ता राधिका परदेवता :

सर्वलक्ष्मीमयी सर्व-कान्तिः सम्मोहिनौ परा ॥

Shree Rādhikā is the most resplendent supreme Goddess and is immersed in the spirit of Lord Shree Krishna; She is an embodiment of all the Lakshmees being possessed of surpassing

beauty and superior charms. (13) Its interpretation :—

By the term *Devee* is meant a shining paragon of beauty or the flourishing repository of myriads of sports of Lord Shree Krishna; by the term “Krishnamayee” is meant one who has Lord Shree Krishna both within and without i. e. who has vision of Lord Shree Krishna wherever she casts her eyes or one who is identical with Lord Shree Krishna, the embodiment of the sentiment of Love, as His attribute is always identical with Him. As Her worship consists of the fulfilment of the desires of Lord Shree Krishna, She has been designated as Shree Rádhiká in the Puránas. Thus in Shreemat Bhágabata-X-13-24

चनयाराधितो नूनं भगवान् हरिरौखरः ।

यन्नो विहाय गोविन्दः प्रीतो यामनयद्रहः ॥

Verily God Shree Hari (Shree Náráyana) was worshipped by her (Shree Rádhá), as Lord Shree Govinda, out of affection for her, stole Her away leaving us behind.* (14)

* This refers to the incident of Lord Shree Krishna's secret disappearance with Shree Rádhá alone from the company of all other milkmaids in the midst of Rasa-leelá.

Shree Rádhá is therefore the principal Goddess adored by all, being the fosterer of all and the Universal Mother. I have previously explained the term "Sarba Lakshmee" (सर्वलक्ष्मी). Shree Rádhá is the support of all the *Lakshmees* as enumerated before; or the expression "सर्वलक्ष्मी" may mean the six Divine Powers of Lord Shree Krishna, Shree Rádhá being their presiding Deity and the foremost among all His attributes. All beauty and lustre inhere in Her and all the *Lakshmees* derive their grace from Her; or the term "कान्ति" may cover all the desires of Lord Shree Krishna which rest in Shree Rádhá who fulfils them all. This is the interpretation of the term "सर्वकान्तिः". She charms Lord Shree Krishna who is the charmer of the whole creation and hence She is the ultimate Goddess above all. She is the aggregate of all attributes which are possessed by Lord Shree Krishna; the two Principles (of Shree Rádhá and Shree Krishna) are identical according to the evidence of the *Shástras*. Just as musk is inseparable from its scent, just as flame and its glare are not different from each other, so Shree Rádhá and Shree Krishna constitute one and the same Principle which

assumes two different Forms to taste the delight of sport.

This One Principle incarnated Itself as Lord Shree Krishna Chaitanya for inculcating Love and Devotion (to the World), having assumed the spirit and lustre of Shree Rádhá. This is the explanation of the fifth *sloka*. In order to interpret the sixth, I hint at its drift beforehand. I have previously indicated that the promulgation of *Sankeertana* was an extrinsic cause of the Lord's incarnation. There is another principal object of His incarnation which is the personal task of Lord Shree Krishna, the Prince of lovers. This object which is very deep and which has been revealed by Shree Swaroopa Dámodara is three fold. Shree Swaroopa Goswámee being a close *confidant* of the Lord is aware of all His motives. The Lord's Heart is a picture of Shree Rádha's spirit. Feelings of pleasure and pain, constantly arise therein according to Her predicament ; in His closing period the Lord remained in a frenzy of separation from Lord Shree Krishna which was characterised by delusive efforts and incoherent talk. The Lord remained thrilled night and day in the

sentiment which was evinced by Shree Rádhiká upon the sight of Shree Uddhaba; at night He *talked incoherently* with His arms round the neck of Shree Swaroopa and spoke out His Heart in a fit of inspiration. Whenever a particular sentiment agitated the Lord's Heart, Shree Dámodara pleased Him by singing an appropriate song. It is no use, now, referring to these things as I shall dilate upon the same in future.

Formerly Lord Shree Krishna developed three kinds of age in *Braja* viz. infancy, boyhood, and early youth which last is of deep significance. He realised His infancy under the influence of parental love and His boyhood in the company of His group of comrades; in His early youth He enjoyed the sports of *Rása* etc. in the company of Shree Rádhiká and other milkmaids and thus tasted the cream of Love to His Heart's content. He *realised* His early youth, amorous love and the whole creation in His sports of *Rása* etc. Thus in *Shree Vishnu Purána* V-13-55

सोऽपि केशोरकवयो मानयन्मधुसूदनः ।

रेमे स्त्रीरन्तस्थः चपासु क्षपिताहितः ॥

That Shree Madhusoodana enjoyed His early youth and sported in the (moon-lit) nights in the midst of jewel-like damsels, having dispelled the evil of the world. (15)

Thus in Shree *Bhaktirasámrita-sindhu*, *Dakshina-bibhága*, *Bibhaba laharee* 115th sloka :

वाचासूचित-शर्व्वरी-रतिकलाप्रागल्भया राधिकां,
ब्रीडाकुञ्चितलोचनां विरचयन्नये सखीनामसां ।
त-वक्षोरुहचिन्नजालम्भकरी पाण्डित्यपारं गतः,
कैशोरं सफलीकरोति कलयन्कुञ्जे बिहारं हरिः ॥

Lord Shree Hari realised His early youth by enjoying sports in (Shree Rádhá's) bower of which the following is an instance in point :—(One morning,) He placed Shree Rádhá in front of Her companions and while exhibiting His consummate art in portraying a design of a sportive dolphin (मकरी) on Her breasts made her wink Her eyes in modesty at His words revealing Her freedom in the sports of the night. (16) Thus in Shree Vidagdha Mádhava Act VII Sloka 5

हरिरेषः न चेद्वातरिष्य-

न्मयूरायां मधुराक्षि ! राधिका च ।

अभविष्यदियं वृथा विसृष्टि-

र्मकराङ्गस्य वेशेषतरुदात्र ॥

O fair-eyed (Brindá)! had Shree Hari not incarnated in Mathurá with Shree Rádhiká, all this creation would have been in vain and especially the existence of Cupid here. (17)

Although Lord Shree Krishna who is the abode of loveliness thus tasted the cream of Love in days of Yore, still He did not realise three of His desires for tasting which He made efforts.

Let me discuss His first desire :—Lord Shree Krishna said that He was the object of Love and the integral Principle composed of full bliss and spirit but still Shree Rádhiká's love made Him beside Himself so that He did not know what strength lay in Her love which always thrilled Him. He also said that Her love was the master of which He was the dancing pupil and that the said love often made Him dance many wondrous rounds. Thus Shree Govinda Leelámrita 8th Canto 77th Sloka

कस्मादृन्दे प्रियसखि हरेः पादमूलात् कुतोऽसौ,
 कुण्डारण्ये किमिह कुरुते नृत्यशिक्षां गुरुः कः ।
 तं त्वन्मूर्तिः प्रतितरुलतं दिग्विदिक्षु स्फुरन्ती,
 शैलूषीव भ्रमति परितो नर्तयन्ती स्वपञ्चात् ॥

Shree Rádhiká questioned Shree Brindá :—
 “O beloved companion : whence art thou coming ?”

The latter replied that she was coming from the feet of Lord Shree Hari.

The Former asked again where Lord Shree Hari was to which Shree Brindá replied that He was in the groves of Shree Rádhá kunda.

Shree Rádhá questioned again what He was doing, Shree Brindá replied that He was taking lessons on dancing. Shree Rádhá interrogated again who His master was, to which Shree Brindá replied :—Thy image manifesting itself in every tree and creeper in all directions is moving about like an expert dancer making Him dance behind.” (18)

The taste of Shree Rádhá's love confers millionfold bliss compared to that of My love. Just as I am the repository of all contrary

attributes so Shree Rádhá's love is full of contrary Principles. Thus the latter is extensive, having no room for expansion, but at the same time it ever expands every moment; certainly there is no loftier principle than it but at the same time it is bereft of pride which is a characteristic of the great; there is nothing pure in comparison with it still its ways are cross and crooked. Thus in *Dána-Keli Kaumudee* second *sloka* :—

विभुरपि कलयन् सदाभिवृद्धिं,

गुरुरपि गौरवचर्यया विह्वलः ।

मुहुरपचित-बक्रिमापि शुद्धो,

जयति मुरर्दिष राधिकानुरागः ॥

May Shree Radhika's love to Shree Krishna which being infinite tends always to expand largely, which being lofty is bereft of proud bearing and which though ever beset with crossness is pure triumph ! (19)

Shree Rádhá is the ultimate repository of that love of which I am the only object; I taste the bliss which is characteristic of an *object* of love but the bliss of the *repository*

being millionfold compared with the former, My mind hankers after the said bliss which I am unable to taste inspite of my efforts; what means am I to adopt for this? If at any time I can be the receptacle of this love, then only can I enjoy the bliss of the same. Thus musing within himself, Lord Shree Krishna remained eagerly inquisitive while His desire for such love waxed fervently in his heart.

This is one of His desires. Now listen to the nature of the second. On spying his own loveliness, Lord Shree Krishna thought within Himself My loveliness is wonderful, infinite and full and none can attain its limit in the three worlds; Shree Rádriká alone constantly enjoys all the nectar of my sweetness by virtue of this love, although the mirror of Shree Rádriká's noble love is always pure, still its purity goes on increasing every moment; though my loveliness has no room for expansion still in the presence of this mirror (of Shree Rádriká's love) it reflects itself in evergreen forms; thus my loveliness and Shree Rádriká's love compete with each other and mutually go on increasing; neither knowing defeat; my loveliness blooming ever now is enjoyed by different classes of devotees accor-

ding to their respective types of love; when I see my beauty reflected in mirrors etc I am tempted to enjoy the same but am unable to do so; after deleberating upon the means of tasting the same my mind hankers after indentity with the Principle of Shree Rádhiká". Thus in Shree Lalitamadava Act VIII 32nd sloka (Lord Shree Krishna exclaimed on beholding His own image reflected on the shining wall of Nava Bindá-bana) :—

अपरिकलितपूर्वः कञ्चमत्कारकारी,
स्फुरति मम गरीयानेष माधुर्य्यपूरः ।
अयमहमपि हन्त प्रेक्ष्य यं लुब्धचेताः,
सरभसमुपभोक्तुं कामये राधिकेव ॥

Look, what an unprecedented, amazing and superb mass of splendour shines from me on spying which, even My mind being tempted, I am desirous of enjoying the same, out of curisity, like Shree Rádhá. (20)

The loveliness of Lord Shree Krishna possesses one spontaneous virtue *viz*, that it thrills the hearts of all men & women and even of

Lord Shree Krishna Himself ; all minds are attracted by listening to His loveliness or spying the same and even Lord Shree Krishna made efforts to taste His own loveliness. Whoever always drink the nectar of His loveliness does not get his thirst quenched by the same but the latter ever increases. Such a person being insatiate, blames the Creator saying that the unskilful Creator does not know the art of creation well, in as much as He has not conferred upon him millions of eyes but only a pair and even that limited by their twinkling and so how he is to spy Lord Shree Krishna with the same.

Thus in Shreemat-Bhágabatam X-82-27

गोप्यश्च कृष्णमुपलभ्य चिरादभौष्टं,
यत् प्रेक्षणे दृशिषु पक्ष्मकृतं शपन्ति ।
दृग्भिर्द्विदौकृतमलं परिरभ्य सर्वा-
स्तङ्गावमापुरपि नित्ययुजां दुरापम् ॥

The Milkmaids having regained sight of their wished for (lover) Lord Shree Krishna (at Kurukshetra) after an age and having secured and embraced Him closely in their hearts through their eyes, attained such

unison with Him as even *Yogees* or His queens who always hold communion with Him find difficult to attain. These milkmaids used to curse the Creator for creating eye-lashes which obstructed their vision of Lord Shree Krishna, (21) (in the following word ;—)

Ibid X-31-15

अटति यज्ञवानङ्गि काननं,
दुटि युगायते त्वामपश्यताम् ।
कुटिलकुन्तलं श्रीमुखञ्च ते,
जड उदीक्षतां पद्मकृदृशाम् ॥

When Thou roamest in the forest during the day, even a trice appears like an age to us who are deprived of Thy sight ; verily the Creator of eye-lashes of those who wistfully spy Thy lovely face graced with Thy curly hairs must be thoughtless. (22)

There is no other consummation of the eyes then the vision of Lord Shree Krishna ; whoever spies Him is blessed. Thus in Shree-mat-Bhágbatam X-21-7

अक्षखतां फलमिदं न परं विदामः,
सख्यं पशूननुविवेशयतोर्व्वयस्यैः ।

बद्धं ब्रजेशमुतयोरनु वेणुमुष्टं,
यैर्वै निपीतमनुरक्तकटाक्षमोक्षम् ॥

The Milkmaids said :—

O companions ! This is the crowning achievement of the possession of eyes and we are aware of nothing else but this, *viz* to drink one's fill of the loveliness of the faces of the two Princes of *Braja* * (which are served by Their flutes) by one's wistful glances when They return home behind Their herds of cattle with Their comrades. (23)

Ibid X-44-13

गोप्यस्तपः किमचरन् यदमुष्य रूपं,
लाबण्यसारमसमोर्द्धमनन्यसिद्धम् ।
दृग्भिः पिवन्त्यनुसवाभिनवं दुराप-
मेकान्तधाम यशसः श्रिय ईश्वरस्य ॥

The ladies of *Mathurá* having spied Lord Shree Krishna remarked :—O ! what pious austerities must have been practised by the milkmaids that they drink His spontaneous

* Lords Shree Krishna and Balaráma.

loveliness (which is the very cream of splendour, which is peerless and unsurpassed, which blooms ever-new and is hard to attain and which is the ultimate resort of renown, beauty and prosperity) with their glances. (24)

Lord Shree Krishna's loveliness which is unprecedented has unprecedented strength 'by listening to which one's mind is agitated. His loveliness even perturbs His own mind which is unable to test it fully for which it ever yearns. Thus I have described the second object of Lord Shree Chaitanya's incarnation.

Now I hint at the third object of the same. This proposition of Love is of unfathomable depth which is known to Shree Swaroopa Goswámee alone ; if anybody else knows of it, it is from him, for he was a close confidant of Lord Shree Chaitanya.

The love of the milkmaids bears the name of *Roodha Mahábhába*. It is highly pure and unalloyed love (Preman) which bears no semblance to passion : (*Káma*).

Thus in *Bhakti Rasámrita Sindhu Part I, Sádhana-Bhakti* Laharee. 143d Sloka.

प्रेमैव गोपरामाणां काम इत्यगमत् प्रथाम् ।

इत्युद्धवादयोऽप्येतं बाञ्छन्ति भगवत्प्रियाः ॥

The Love of milkmaids is known (in common parlance) as Passion ; but even devotees like Shree Uddhaba who are dear to God yearn after the same. (25)

Passion and Love bear different characteristics just as iron and gold are substantially different. The desire for the enjoyment of one's senses is known as Passion while the desire of pleasing the senses of Lord Shree Krishna is called Love ; the object of Passion is simply self-gratification while the object of all powerful Love is to serve the enjoyment of Lord Shree Krishna. His lovers worship Him leaving aside social virtues, *Vedic tenets*, physical necessities and duties, modesty, patience, bodily pleasures, the spirit of self-gratification, the path of righteousness which is hard to forsake, their own kindred and the threats and abuses of relations ; while they also render Him loving service for His enjoyment. This is deemed firm attachment towards Him, just as there is no stain on a washed linen. There is, therefore, *astv* difference

between passion and love, the former being blinding darkness, and the latter the bright Sun. There is, therefore, no scent of passion in milkmaids whose connection with Lord Shree Krishna is only for His enjoyment.

Thus in Shreemat Bhágabatam-X-31-19

यत्ते मुजातचरणाम्बुरुहं स्तनेषु,
 भीताः शनैः प्रिय दधीमहि कर्कशेषु ।
 तेना-वीमटासे तद्व्यथते न किंस्वित्,
 कूर्पादिभिर्भ्रमति-धीर्भवदायुषां नः ॥

O dear ! Thy lotus Feet are so tender that we gently place them on our rough breasts with solicitude (lest they pain Thy Feet) ; the minds of ourselves whose life rests in Thee are agitated by anxiety lest Thy Feet be hurt by pebbles when roaming about the forest. (26)

The milkmaids never consider their own pleasure or pain, all their physical and mental activities being solely for the enjoyment of Lord Shree Krishna ; (in fact) they bear pure attachment to Him, for His bliss renouncing everything else.

Thus in Shreemat Bhágabatam ; ; X-32-20

एवं मदर्थोज्झित लोकवेद-

स्वानां हि वो मय्यनुवृत्तयेऽवलाः ।

मया परीक्षं भजता तिरोहितं,

मासूयितुं माह्वय तत् प्रियं प्रियाः ॥

* O dear damsels you have renounced society, the *Vedas* and your relations for my sake ; in order to concentrate your meditation upon Me, I disappeared behind you, but at the same time, attended to you (your discourse etc. in bereavement for me unobserved by you); you should not, therefore, find fault with Me, your lover. (27)

Ibid X-46-2

Lord Shree Krishna told Shree Uddhaba :-
These milkmaids who have set their minds and hearts in me and forsaken even their bodily necessities for Me, have attained Me in their minds, as their beloved and dearest soul. (28)

* Lord Shree Krishna addressed this to the milkmaids on His re-appearance at the scene of *Rasa-leela* after His temporary disappearance from the same.

There is an ancient vow of Shree Krishna that whoever worship Him in anyway He aspires after him in the same way.

Thus in Shreemat Bhagabat Geetá-I-II-

* ये यथा मां प्रपद्यन्ते तांस्तथैव भजाम्यहम् ।

मम वर्त्मानुवर्त्तन्ते मनुष्याः पार्थ-सर्वशः ॥

This vow of His was broken by the devotion of the milkmaids to which Lord Shree Krishna's saying of His own mouth bears testimony.

Thus in Shreemat Bhágabatam X-32-32.

न पारयेऽहं निरवद्य संयुजां,

स्वसाधुक्कृत्यं विबुधायुषापि वः ।

या माभजन् दुर्जयं गेहशृङ्खलाः,

संवृश्चा तद्वः प्रतियातु साधुना ॥

Lord Shree Krishna said to the milkmaids Even in the cycle of a *Brahmá* I can not repay the debt of the noble deeds of yourselves whose connection with me is beyond reproach and who have Worshipped Me having

* Vide translation on page 79 of this Chapter.

snapped asunder all domestic ties which are hard to tear; let them (your good deeds) therefore be repaid by your own goodness!
30

Though we find that the milkmaids evince an interest in their bodily welfare, know it for certain that it is also for the sake of Lord Shree Krishna. Thinking that they have dedicated their bodies to Lord Shree Krishna so that their bodies are His properties and instruments of His enjoyment, in as much as He derives (29)

satisfaction from their sight and touch, the milkmaids cleanse and decorate them with this object in view. Thus Lord Shree Krishna saying in *Shree Gopée-Premāmrita*

निजाङ्गमपि या गोप्यो ममेति समुपासते ।

ताभ्यः परं न मे पार्थ निगूढप्रेमभाजनम् ॥

O Arjuna ! There is no object of my deeper affection than the milkmaids who even highly regard their own limbs as mine. (31)

There is another wonderful characteristic of the sentiment of the milkmaids the force of which is beyond comprehension. When they

spy Lord Shree Krishna they derive infinite bliss, though they have no desire for the same. They enjoy millionfold pleasure compared to what Lord Shree Krishna derives from their sight. They have no inclination towards their own enjoyment, nevertheless their pleasure increases which appears to be a paradox. The only reconciliation which I see of this paradox is that the pleasure of the milkmaids merges in that of Lord Shree Krishna ; the Latter's mirth increases on the sight of the former whose loveliness increases without parallel ; their limbs and face then bloom with pleasure at the idea that Lord Shree Krishna has derived so much bliss from their sight. As the grace of Lord Shree Krishna increases on looking at the beauty of the milk-maids, their loveliness increases proportionately on looking at His charms ; in this way their mutual beauties compete with each other, both increasing without acknowledging defeat ; but Lord Shree Krishna derives His bliss from the charms and merits of the milk-maids, while their pleasure increases at His bliss. Thus their pleasure conduces to that of Lord Shree Krishna ; hence their love is not tainted by passion (self-gratification). Thus

in the eighth *Sloka* of Shree *Keshavástake* in *Stabamálá* of Shree Roop Goswámee :-

उपेत्य पथि सुन्दरीततीभिराभिरभ्यर्चितं,

स्मिताङ्गुरकरम्बितैर्नटदपाङ्गभङ्गीशतैः ।

स्तनस्तवकसञ्चरन्नयनचञ्चरीकाञ्चलं

व्रजे विजयिनं भजे विपिनदेशतः केशवम् ॥

I worship Lord Shree Keshava (Shree Krishna) who on His way back to *Braja* from the forest was met by a galaxy of damsels (milkmaids) who greeted Him with myriads of faint smiles and hundreds of sportive glances whereupon He directed the extremities of His eyes compared to black bees to the series of their breasts. (32)

There is another natural characteristic of the love of the milkmaids which takes away all the scent of passion *viz* :—that their love conduces to the loveliness of Lord Shree Krishna which (loveliness) again enhances their love out of deep ecstasy ; the pleasure of the object of Love (Lord Shree Krishna) confers corresponding bliss on the repositories of Love (the milkmaids), there being in

neither case any taint of the desire for self-gratification ; wherever there is self-less love this is the usual course viz., that the repositories of Love derive pleasure from the bliss of their object of Love. When the transport of Love hinders the pleasure of serving Lord Shree Krishna the devotee evinces strong resentment towards such transport. Thus in Bhakti-Rasámrita Sindhu Paschima Bibhága Second Laharee 24th Anka ;—

अङ्गस्तम्भारम्भमुत्तुङ्गयन्त',
 प्रेमानन्दं दारुको नाभ्यनन्दत् ।
 कंसारातेर्वीजने येन साक्षा-
 दक्षोदीयानन्तरायो व्यधायि ॥

Shree Dáruka (the charioteer of Lord Shree Krishna) did not relish his transport of love which gave rise to a tendency to langour of his limbs which caused a direct and strong impediment to his fanning the adversary of Kangsa (Lord Shree Krishna). (33)

Ibid Third Laharee 32d sloka.

गोविन्द प्रेक्षणाक्षेपि वाष्पपूराभिवर्षिणम् ।
 उच्चैरनिन्ददानन्दमरविन्दविलोचना ॥

The lotus-eyed (Gandharva girl Chandra-kánti) loudly condemned the rapture of her love which caused a flow of tears that obstructed her vision of Lord Shree Govinda. (34) Pure devotees do not accept divine powers such as *Sálókya* (residence in the abode of God) which are for self-gratification ; they accept nothing else but the loving service of Lord Shree Krishna. (34)

Thus in Shreemat Bhágabatam III-29-12

सालोक्य-सार्ष्टि-सारूप्य सामीप्यैकत्वमप्युत ।

दीयमानं न गृह्णन्ति विना मत्सेवनं जनाः ॥

Except My service My devotees do not accept *Sálókya*, *Sárshti* (concurrent powers of creation etc., with God) *Sároopya* (possession of Divine forms and figures) *Sámeeptya* (abode in the vicinity of God) not to speak of absorption in God *Sáyujya* even if they are offered to them by Me. (35)

Ibid IX-4-49.

मत्सेवया प्रतीतं ते सालोऽयम् ॥ दे चतुष्टयम् ।

नेच्छन्ति सेवया पूर्णा कुतोऽन्यत् कालविभुतम् ॥

They (My devotees) having all their desires

fulfilled by My service do not accept the four Divine powers (*Sálokya* etc.) which are spontaneously earned by such service far less do they accept other gifts (such as heaven स्वर्ग: etc.) which are destroyed by the efflux of time. (36)

The spontaneous love of the milkmaids which is bereft of all scent of passion (कामः) is as stainless, bright and pure as molten gold; they are helpmates, preceptors, friends, darlings beloved consorts, disciples, companions and attendants of Lord Shree Krishna. They know His Heart's desire and the niceties of loving service as also conduct which is agreeable to Him. Thus in Shree Gopee-Premámrita :—

सहाया गुरवः शिष्या भुजिष्या बान्धवाः स्त्रियः ।
सत्यं वदामि ते पार्थ गोप्यः किं मे भवन्ति न ॥

O Pártha (Arjuna)! to tell you the truth, the milkmaids are My helpmates, preceptors, disciples, the objects of My enjoyment, friends and consorts—what are they not to Me! they know My sublime majesty, My service, My devotion and My mentality; others do not know the same essentially. (37)

Among these milkmaids, Shree Rádhi^{ká} ranks foremost, surpassing all others in beauty, merit, luck and love. Thus in Padma-purána :—

यथा राधा प्रिया विष्णोस्तस्याः कुण्डं प्रियं तथा ।
सर्वगोपीषु सैवैका विष्णोरत्यन्तवद्भवा ॥

Just as Shree Rádhá is dear to Lord Shree Vishnu, so Her *Kunda* (tank) is dear to Him; among all milkmaids she alone is the most beloved of Him. (38) Also in Shree Gopee-Premámrita :—

त्रैलोक्ये पृथिवी धन्या यत्र वृन्दावनं पुरी ।
तत्रापि गोपिकाः पार्थ यत्र राधाभिधा मम ॥

O Arjuna ! in the three worlds (Heaven, Earth and Hades) the Earth is blessed where there is the shrine of Shree Brindábana, there again the milkmaids are blest among whom counts My Shree Rádhá. (39)

All other milkmaids help to enhance the pleasure of Lord Shree Krishna's sports with Shree Rádhá, being the instruments of their mutual enjoyment, Shree Rádhá being the darling of Lord Shree Krishna and His life's

treasure, no milkmaid conduces to His pleasure without Her. Thus in Shree Jayadeva's Shree Geeta-Govinda-Canto II *sloka* I

कंसारिरपि संसार-वासनावद्वृद्धलाम् ।

राधामाधाय हृदये तत्याज ब्रजसुन्दरीः ॥

The adversary of Kangsa (Lord Shree Krishna) deserted all other damsels of *Braja* (in the midst of *Rāsa Leela*) having secured Shree Rādhā in His breast, She being His mainstay for realising the inmost core of His desire (the sports of *Rāsa*). (40)

Lord Shree Chaitanya incarnated with the spirit of that Shree Rādhā, promulgated the cult of the Age, *viz* the Name of Lord Shree Krishna and His love as also fulfilled His own desire (specified in the 6th *sloka* "श्रीराधायाः प्रणयमहिमा" etc., of Chapter I) which was the main object of His incarnation.

Lord Shree Krishna Chaitanya is none but the Prince of *Braja*, *Viz* Lord Shree Krishna who is made up of Bliss being Amorous Love incarnate. He incarnated Himself mainly for tasting that (*शुद्धारः* or) amorous love,

while He incidentally evinced all the other sentiments.*

Thus in Shree Geeta Govinda II-12

विश्वेषामनुरञ्जनेन जनयन्नानन्दमिन्दीवर
 श्रेणीश्यामल-कोमलैरुपनयन्नङ्गैरनङ्गोत्सवम् ।
 स्वच्छन्दं ब्रजमुन्दरीभिरभितः प्रत्यङ्गमालिङ्गितः,
 शृङ्गारः सखि प्रीतिमानेव मधौ मुग्धो हरिः
 क्रीडति ॥

O Companion ! in this spring, charmed Shree Hari is sporting like Amorous Love incarnate, causing bliss by gladdening all milkmaids and conferring on them the festivities of Cupid by His purple and tender limbs like violet lotuses, while He Himself is embraced at ease in every limb by the damsels of *Braja* from all sides. (41)

* The seven minor sentiments, viz. कर्षण or pathos, वीर or heroism रौद्र or ferocity, भयानक or horror बीभत्स or hideousness, चञ्चल or Romance, हास्य or wit, besides the 4 principal sentiments Viz. शान्त or serenity, दास्य or service of God, सख्य or comradeship with God and वात्सल्य or parental affection towards God, in addition to शृङ्गार or Amour which is the highest of all. Vide Shree Bhakti-rasamrita Sindhu.

“हास्याहुतखडा वीरः कर्षणः रौद्र एव हि ।

भयानकः सवीभत्सः गौडसाष्टविधा छन्दः ॥”

Lord Shree Krishna Chaitanya who is the repository of Love tasted it in infinite and various ways and by that means promulgated the cult of *Kali Yuga* (chanting the holy Name of God); all this truth is known to His devotees. I reverently place the Feet of Shree Adwaita Achárya, Shree Nityánanda, Shree Shreenivás, Shree Gadádharma, Shree Dámodara, Shree Murári, Shree Haridása and all other devotees of Lord Shree Krishna Chaitanya on my head. I have thus hinted at the meaning of the sixth *sloka* and now listen, I expound the same at length.

Thus in Shree Swaroopa Goswámee's *sloka*

* श्रीराधायाः प्रणयमहिमा कीदृशो बानयैवा-
 स्वाद्यो येनाङ्गुतमधुरिमा कीदृशो वा मदीयः ।
 सौख्यञ्चास्या मदनुभवतः कीदृशं तिलोभा-
 तज्ञावाढ्यः समजनि शचीगर्भसिन्धौ हरीन्दुः

These are profound conclusions not fit to be disclosed, but unless they are stated nobody can grasp them; hence I mention the same with some restraint so that it may be

* Vide translation in page 5 of Chapter, I.

understood only by loving devotees but not by the rabble. Those who hold Lords Shree Chaitanya and Shree Nityánanda (dearly) in their hearts will derive pleasure from these conclusions the justice of which, like that of mango twigs, is always dear to cuckoo-like devotees ; those who are bereft of devotion can not however appreciate the same, being like camels. From these considerations I am particularly glad ; for if those before whom I hesitate to disclose the truth can not grasp it, what more satisfaction can there be in the three worlds : Therefore, after bowing down to all devotees I speak the truth unhesitatingly which will agreeably surprise every-body. Lord Shree Krishna once deliberated within Himself thus:- “I am said to be an embodiment of full Bliss and Love and by Me all the three worlds are gladdened ; where is that being who can gladden Me again? Only one whose bliss is huudred-fold compared to Mine can gladden My heart. It is impossible that anybody should be possessed of attributes superior to Myself in this Universe, but I feel this possibility in Shree Rádhá alone for though My beauty excels that of millions of Cupid and My loveliness which is peerless

and unsurpassed knows no rival and gladdens the three worlds still My eyes are delighted by the sight of Shree Rádhá; though My tune piped through My flute attracts the three worlds still Shree Rádhá's words enchant My ears; though the Universe is perfumed by My fragrance the aroma of Shree Rádhá's body yet captivates My heart; though the whole Universe is saturated with My love yet the nectar of Shree Rádhá's lips charms Me; though My touch is cooler than million moons still I am refreshed by Shree Rádhiká's touch, though I am the fountain of Bliss of the whole Universe, the charms and merits of Shree Rádhiká form the elixir of My life. I believe this to be My experience, but upon reflection I find every thing to be the contrary, for though My eyes are gladdened by the sight of Shree Rádhá She again is thrilled by the bliss of spying Me; She is enchanted by the murmur of clashing bamboos (mistaking the sound to be the tune of My flute) She embraces the tamála tree on account of its mistaken identity with Myself and remains entranced with the tree in her arms, in the illusory belief that her life has been blest by embracing Myself; if a favourable breeze

wafts the fragrance of My body to her She wants to fly into it being blinded by love; when She tastes betel chewed by Me She is drowned in a flood of rapture forgetting everything else; even if I relate the bliss which Shree Rádhá derives from My communion by hundred mouths I can not describe it in full. The loveliness of her limbs caused by ecstasy at the end of sports is such as to make Me forget Myself in bliss on spying the same; Bharata Muni (recluse)* who laid down that the sentiments of the lover and his beloved (*inamorata*) are equivalent has no knowledge of the sentiments of Braja (where the love of the milkmaids preponderates over that of Lord Shree Krishna): Shree Rádhá's bliss is hundredfold that of Mine in Our mutual communion.

Thus in Shree Lalitamádhava Act IX fifth *Sloka* where Shree Roopa Goswámees has determined the mutual bliss of the lovers:—

निर्धूतामृतमाधुरीपरिमलः कल्याणि बिम्बाधरो,
वक्त्रं पङ्कजसौरभं कुहुरित श्लाघाभिदस्तेगिरः ।

* The founder of the Philosophy of Love (रसशास्त्र)

अङ्गं चन्दनशीतलं तनुरियं सौन्दर्यसर्वस्वभाक्;
त्वामाखाद्य ममेदमिन्द्रियकुलं राधे मुहुर्मोदते ॥

Lord Shree Krishna said to Shree Rádhá in *Nava Brindavana*.

“O blessed Shree Rádhá! your lips which are crimson like the bimba fruits surpass the loveliness and fragrance of nectar; your face bears the perfume of a lotus, your voice subdues the pride of the cuckoo; your limbs are (agreeably) cool like sandalpaste and this form of yours is an embodiment of Universal beauty; having *possessed* you all My senses are ever gratified. (43)

Ibid:—

रूपे कंसहरस्य लुब्धनयनां स्पर्शेऽतिदृश्यत्त्वचं,
वाण्यामुत्कलितश्रुतिं परिमले संहृष्टनासापुटाम् ।
आरज्यद्रसनां किलाधरपुटेन्यञ्चन्मुखाम्भोरुहां,
दम्भोद्धीर्णमहाधृतिं बहिरपि प्रोद्यद्-

विकाराकुलाम् ॥

Shree Roopamanjaree thus described the appearance of Shree Rádhá :—Her eyes were attracted by the beauty of Lord Shree

Krishna(the adversary of Kangsa); Her body was intensely thrilled by His touch; Her ears were eagerly directed towards His voice; Her nostrils were regaled by His fragrance; Her tongue was hankering after His lips; She hung down Her lotus-like face having exercised great self-control out of sham pretence ; but nevertheless She could not help exhibiting external indications of Love. (44)

Hence, I know that there is some (unknown) charm in Me which captivates even My charmer Shree Rádhá. I am always eager to taste that kind of bliss which She derives from Me, I make various efforts but fail to taste the same; My hankering for it ever grows in My mind from a scent of its loveliness. I incarnated Myself(as Lord Shree Kṛṣṇa) for tasting the sentiment of Love which I enjoyed in various ways; by playing My *sports* I taught to the world how My devotees love Me in a spontaneous way (रागमार्ग) but My three desires (mentioned in the sixth *Sloka* of Chap I, “श्रीराधायाः” etc) have not yet been fulfilled ; for they can not be satisfied by any (predicament or mood. other than that of Shree Rádhá ; the bliss of those desires can not be tasted except by

assuming the sentiment and lustre of Shree Rádhiká and hence I shall re-incarnate Myself assuming her sentiment and complexion for enjoying the bliss of those three desires."

Lord Shree Krishna made this resolve by all means ; just then came the time for the special incarnation of *Kali Yuga* when Lord Shree Adwaita began worshipping Him and attracted Him by his earnest invocations. Having at first ushered forth His parents and elders and having assumed the sentiment and complexion of Shree Rádhiká Lord Shree Krishna manifested Himself at Navadvipa emerging from the pure (immaculate) womb of Shree Shachee like the ful Moon from the Ocean of pure Milk *. Thus I have interpreted the sixth *sloka* having meditated upon the lotus Feet of Shree Swaroopa Goswámees My interpretation of these (5th and 6th of Chap. I) two *slokas* is supported by the authority of Shree Roopa Goswámees's *sloka* :—

Thus in *Stavamála*, *secondstava*, third *sloka*

* This refers to the original discovery of the Moon from Ocean of Milk which was churned by the *devas* as related in the *Puranas*.

* अपारं कस्यापि प्रणयेन्द्रवन्दस्य कुतुकी,
 रसस्त्रोमं हृत्वा मधुरमुपभोक्तुं कमपि यः ।
 रुचं स्वामाबध्रे द्युतिमिह तदीयां प्रकटयन्,
 स देवश्चैतन्याकृतिरतितरां नः कृपयतु ॥
 मङ्गलाचरणं कृष्ण चैतन्यतत्त्वलक्षणम् ।
 प्रयोजनञ्चावता श्लोकषट्कैनिरूपितम् ॥

The Prayer for Universal good, the traits of the Principle of Lord Shree Krishna Chaitanya and the object of His incarnation have been delineated in the above six *slokas* (of Chapter I). (46)

In Shree Roopa Raghunáthas Feet whose trust

Shree Chaitanya Charitámrita chants Krishna Das.

Thus in Shree Chaitanya Charitámrita, Early Period, the fourth Chapter named the delineation of the Primary or *Intrinsic* object of the incarnation of Lord Shree Chaitanya is finished.

* Vide translation in page 84 of this chapter.

CHAPTER FIVE.

Determination of the Principle of Lord
Shree Nityánanda

बन्देऽनन्ताङ्गुतैश्वर्यं श्रीनित्यानन्दमीश्वरम् ।

यस्येच्छया तत्स्वरूपमङ्गीनापि निरूप्यते ॥

I bow down to Lord Shree Nityánanda who possesses infinite and wonderful powers and by whose will His Principle can be determined even by an ignoramus. Obeisance to Lords Shree Chaitanya, Shree Nityánanda and Shree Adwaitachandra as well as to the devotees of Lord Shree Gauránga.

In the first six *slokas* (of Chapter I) I have described the grandeur of Lord Shree Krishna Chaitanya ; in the next five *slokas* I proceed to describe the extent of the Principle of Lord Shree Nityánanda. Lord Shree Krishna who is god Himself is the incarnating Principle of all Incarnations ; Lord Shree Balaráma is His second Incarnation ; both constitute the same Principle with different Bodies ; Lord Shree Balaráma is the primary environment (*Káya Vyóoha*) of Lord Shree Krishna

and an accessory to His sports. *That* Lord Shree Krishna has incarnated Himself at Shree Navadweepa as Lord Shree Chaitanya Chandra with Lord Shree Balaráma as Lord Shree Nityánanda. Thus in the following *sloka* of the Karachá of Shree Swaropa Goswámee—

* सङ्कर्षणः कारण तोयशायी,
गर्भोद्देशायी च पयोऽब्धिशायी ।
शेषश्च यत्रांशकलाः स नित्या-
नन्दाख्यरामः शरणं ममास्तु ॥

Lord Shree Balaráma is the Root-Principle of Shree Sangkarshana and He serves Lord Shree Krishna in five forms *viz* *Sangkarshana*, *Káranatoyasháyee*, *Garbhodasháyee*, *Ksheera-bdhisháyee* and *Shesha*. He himself helps the sports of Lord Shree Krishna, while his other four forms (mentioned above) do the work of creation. In performing the function of creation and other services they merely carry out the behest of Lord Shree Krishna and in the form of Shree Shesha different personal

* Vide translation in page 5 of Chapter I.

services of Lord Shree Krishna are performed (Such as serving as His clothing, bedding etc.) Lord Shree Balaráma who enjoys the bliss of serving Lord Shree Krishna in different capacities incarnated himself with Lord Shree Chaitanya as Lord Shree Nityánanda. The meaning of the seventh *sloka* (of Chap I) is expounded in the next four *slokas* from which the Principle of Lord Shree Nityánanda is known to everybody.

Thus in the following *sloka* of Shree Swaroopa Goswami's Karachá :—

* मायातीते व्यापि वैकुण्ठलोके,
 पूर्णैश्वर्य्ये श्रीचतुर्व्युहमध्ये ।
 रूपं यस्योद्भाति सङ्कर्षणाख्यं,
 तं श्रीनित्यानन्दरामं प्रपद्ये ॥

Beyond the realm of Nature (*Prakriti*) lies the region known as *Paravyoma* (*Baikuntha*) Just as the Principle of Lord Shree Krishna possesses the attributes of extensiveness etc so also His regions such as Shree Baikuntha

* Vide translation in page 6 Chapter I.

etc are all-pervading, infinite and extensive and they form the abodes of Lord Shree Krishna and all His incarnations. Above the region of *Paravyoma* lies that of Lord Shree Krishna which is situated in three different spheres viz. Shree Dwáraká, Shree Mathurá and Shree Gokula of which the last named sphere (which is identical with Shree *Braja*) stands highest ; it is also styled Shree *Goloka*, Shree *Shweta-dweepa* and Shree *Brindábana*. It is all-pervading, infinite and extensive like the Body of Lord Shree Krishna and it lies both above (in Shree *Krishnaloka*) and below (on Earth) without restriction. Its manifestation in this material universe is by the will of Lord Shree Krishna. Both (One in Shree *Krishnaloka* and the other on Earth) constitute the same Principle without differentiation. On Earth its ground which is composed of *chintamanis* (a kind of gem which fulfils every desire) and which is wooded with *Kalpa* trees (which yield the fruit of every prayer) appear to the naked eye (bereft of devotion) as material but to the eye of loving devotion they appear in their essence i. e. in the form in which Lord Shree Krishna sports with cow-herds and milkmaids.

Thus in Brahmasanghitá :—(chap V 25th *sloka*)

चिन्तामणिप्रकरसद्गमु कल्पवृक्ष-
लता वृतेषु सुरभीरभिपालयन्तम् ।
लक्ष्मीसहस्रशतसम्भ्रमसेव्यमानं,
गोविन्दमादिपुरुषं तमहं भजामि ॥ '

I worship that PrimarS Principle, Lord Shree Govinda who tends fine cattle (descended from *Surabhi*, the milch-cow in Heaven) in mansions built of *Chintámanis* and shaded by millions of *Kalpa* trees and is served by thousands of Lakshmees (here milkmaids) with hundredfold attention. (3)

Manifesting His own Figure in Shree *Mathurá* and Shree *Dwáráká* Lord Shree Krishna sports in different ways by assuming the forms of His quadruple environment (*Chaturvyooha* viz. Shree *Vásudeva*, Shree *Sankarshana* Shree *Pradyumna* and Shree *Aniruddha* who again are the pure and transcendent integral Principles of every other quadruple environment (e. g. those in *Paravyoma*). In the three regions of Shree *Mathurá*, Shree *Dwáráká* and Shree *Brindábana* Lord

Shree Krishna is wholly occupied with pastimes and sports with His retinue for all Eternity. In *Paravyoma* however, He sports in different ways in the Form of Lord Shree Náráyana who is an identical manifestation of Himself; the essential Figure of Lord Shree Krishna possesses only two arms wielding respectively, a conch, a wheel, a club and a lotus which are full of exalted powers. The Attributes of Shree, *Bhoo* and *Leelá* serve the Feet of Lord Shree Náráyana; although His only function is sports, still He performs many items of work out of compassion for living-beings viz. He liberates them by conferring on them four kinds of salvation viz. :—(1) *Sálókya* (residence in His abode) *Sámeepya* (residence in His Vicinity) *Sarshti* (Divine powers of creation etc.) and *Sároopya* (possession of forms similar to Himself). Those who obtain salvation of the form of *Brahma Sáyujya* (absorption in Brahman) have no access to *Paravyoma* but rest outside the same.

Outside *Baikuntha* shines a halo of light which is but the bright dazzling, lustre of the body of Lord Shree Krishna; it is called *Siddhaloka* which lies beyond the realm of Nature (*Prakriti*) it is composed of spirit

but here there is no variety of spiritual attributes (such as mansions, clothing etc.) which exists in Shree *Krishnaloka* or *Paravyoma*. Just as the halo of the Sun appears externally to be homogeneous but inside the same there is differentiation disclosing the chariot of the Sun etc, so also there is distinction between *Siddhaloka* on the one hand and *Krishnaloka* or *Paravyoma* on the other. Thus it has been said by Shree Roopa Goswámee (in Shree Bhaktirasámritasindhu Sádhana Bhakti Laharee :—

यदरीणां प्रियाणाञ्च प्राप्यमेकमित्येवेत्यम् ।

तद्ब्रह्मकृष्णयोरैक्यात् किरणार्कोपमाजुषोः ॥

Where it has been said that the goal of the enemies and the darlings of God is identical it has reference to the ultimate identity of the respective Principles of Brahman and Lord Shree Krishna who can be compared respectively to the halo of the Sun and the Sun itself (the enemies of God killed by Him are absorbed in the halo of His Body known as *Brahman* while His beloved ones attain Lord Shree Krishna Himself.) (4)

Thus in *Paravyoma* there is various play

of spiritual attributes (mansions, clothing etc) while the homogeneous mass of light which appears outside *Paravyoma* is the undifferentiated luminous Principle of *Brahman* in which those who attain salvation of the form of *Sáyujya* are absorbed.

•Thus in *Brahmándapurána*.

सिद्धलोकस्तु तमसः पारे यत्र बसन्ति हि ।

सिद्धं ब्रह्ममुखे मग्ना देव्याश्च हरिणा हताः ॥

The region of *Siddhas* lies beyond the realm of Nescience or Nature Force or *tamas* or there reside the *Siddhas* who are absorbed in the bliss of *Brahman* as well as demons who have been killed by Lord Shree Hari. (5)

In that *Paravyoma* around the figure of Lord Shree Náráyana shines the second manifestation of the quadruple environment of Shree *Dwáráká* viz. Shree *Vásudeva*, Shree *Sangkarshana*, Shree *Pradyumna* and Shree *Aniruddha*. This second manifestation is also transcendent and pure ; the Figure of Lord Shree Balaráma which shines in *Paravyoma* viz. that of *Mahá Sankarshana* is the repository of spiritual attributes and the cause of the First Cause (*Káranatoyasháyee*).

One variety of spiritual attributes is named as pure *Sattwa* (शुद्धसत्त्व) of which all the abodes of Lord Shree Krishna such as Shree *Baikuntha* are composed. There are six kinds of Divine powers or *Aiswaryas* * in such abodes, all these powers being spiritual; know them certainly to be the glory (*Bibhuti*) of Shree Sangkarshana. There is an intermediate (*Tatastha*) Attribute of God known as *Jeeva* (living-beings) of whom the said *Mahasangkarshana* is the hold. Shree *Sangkarshana* is also the basis of the first *Purusha* (*Káranatoyasháyee*) by whom this universe is created and dissolved; He is the stronghold of all, being most wonderful and possessed of infinite Divine powers the glory of which can not be adequately described even by Shree *Ananta* (Shree Shesha). Lord Shree *Nityánanda* is that Shree *Balaráma* of whom this transcendent Shree *Sangkarshana* possessed of pure *Sattwa* is but a fragment. I have thus succinctly interpreted the meaning of the eighth *sloka* (of Chapter I); now listen to the interpretation of the ninth *sloka* (of the same) :—

* Vide the sloka “ऐश्वर्यस्य” etc.

* मायाभर्ताजाण्डसङ्काशयाङ्गः,
 श्वेते साक्षात् कारणाम्बोधिमध्ये ।
 यत्तैकाग्रं श्रीमान्नादं देव-
 स्तं श्रीनित्यानन्दरामं प्रपद्ये ॥

There is a luminous region outside Shree Baikuntha (known as *Siddhaloka*) beyond which lies the mystic ocean of Primordial cause (*कारणतोय*). This ocean which is infinite, boundless and limitless extends all round Shree *Baikuntha*. The earth and all the other elements of Shree *Baikuntha* are made up of spirit; no being begotten of *Máyá* (the Extrinsic power of God) is born there ; the spiritual waters (of that ocean) constitute the ultimate cause of everything, a drop of the same being the river Ganges which purifies the defiled.

In that mystic ocean of *Karana* lies Shree Sangkarshana in (the shape of) His fragment, Shree *Karanatoyasháyee* who is also known as the (first) *Purusha*, being the creator of *Mahat* (The Universal Intelligence) and the

ultimate cause of the Universe, i. e. the first Incarnation who glances at *Máyá*. The attribute of *Máyá* lies beyond the ocean of *Káрана* which is inaccessible to her. Thus, *Máyá* holds two kinds of position viz. :—(1) as material cause (*Upádána Káрана*) of the Universe i. e. Primordial Matter (*Pradhána* or *Prakriti*), which however can not be properly termed as a “cause” of the Universe, as Matter *per se* is inert and is only imbued with Power by the grace of Lord Shree Krishna, so that it becomes, after all, an indirect cause of the Universe. (just as hot iron scalds only by virtue of the heat generated by fire) Lord Shree Krishna being the Ultimate cause of the Universe and Matter being the nominal cause like the loose flesh that hangs down the throat of a goat (which has the semblance of a woman’s breast but is not such breast proper) (2) as instrumental or efficient cause (*Nimitta Karana*) of the Universe, as she (*Maya*) is an ingredient of Matter which however is not the real cause, it being Lord Shree Náráyana. Just as the potter is the efficient cause or agent in creating the pot, so also the first Incarnation of *Purusha* (*Káranatōya-sháyee*) is the creator of the Universe. Lord

Shree Krishna is the ultimate creator (in the shape of *Purusha*), *Máyá* being His instrument just as wheels posts and other instruments are the apparent causes of the pot, (the potter being the real cause.)

The *Purusha* glances at *Máyá* from a distance and impregnates her with the germ of Life (living-beings or Jeeva). He has communion with *Máyá* only by the outer halo *Brahman* of His Body so that *Máyá* gives birth to myriads of *brahmándas* (Universes) their location being innumerable and infinite and the *Purusha* entering into every one of them (in the Forms of *Garbhodasháyee*). When the *Purusha* exhales breath from His nose all these *brahmándas* come out with His breath. Again, when He inhales breath into His breast these *brahmándas* return to His Body (Creation and Dissolution). Just as *fine motes* of dust pass along the openings of windows, so also myriads of *brahmándas* pass through the pores of the *Purusha's* skin.

Thus in Brahma Samhitá V-45,

यस्यैक निश्चितकालमथावलम्बा,

जीवन्ति लोमविलजा जगदण्डनाथाः ।

विष्णुर्महान् स ब्रह्म यस्य कलाविशेषो,
गोविन्दमादि पुरुषं तमहं भजामि ॥

I worship that Ultimate Principle, Lord Shree Govinda during a moment of whose respiration all lords of *brahmándas* (*Garbhodasháyees*) proceeding from the pores of His skin hold their spans of existence, even the great Lord Shree Vishnu being His particular fragment (कला or crescent). (7) So also in Shreemadbhágabatam X-14-11 *Brahmá* 's saying to Lord Shree Krishna :—

क्वाहं तमोमहदहं खचराग्निवार्भू-
संवेष्टिताण्डघटसप्तवितस्त्रिकायः ।
क्वे दृग् विश्राविगणिताण्डपराणुचर्या-
वाताध्वरोमविवरस्य च ते महित्वम् ॥

Where am I a pigmy of 7 spans of my own measure enclosed in a *brahmánda* composed of Matter, Universal Intelligence, self-consciousness Ether, Air, Fire, Water and Earth and where is the grandeur of Thyself through the openings formed by the pores of whose skin innumerable *brahmándas* like this ever pass on like atoms ! (8)

The sub-fraction of a fraction is called a *Kalá* (कला) referred to in the *sloka* quoted above from (*Brahma-Samhitá*.) Lord Shree Balaráma who is but a reflection of Lord Shree Govinda is identical with Lord Shree *Mahásamkarshana* whose fragment (*Mahá Purusha* (also designated *Mahá Vishnu*) has been described as a *Kalá* (in *Brahma Samhitá*). This *Mahápurusha* or (*Mahá*) *Vishnu* is the incarnating Principle transcending all and the support of the whole creation while the two minor *Purushas* designated as *Garbhodasháyee* and *Ksheerodasháyee* are but His fragments.

Thus in Laghu Bhágavatámritam Purba Khanda Anka IX it is quoted from Sátwata Tantra :—

विष्णोस्तु त्रीणि रूपाणि पुरुषाख्यान्यथो विदुः ।

एकन्तु महतः स्रष्टु द्वितीयं त्वण्डसंस्थितम् ।

तृतीयं सर्वभूतस्थं तानि ज्ञात्वा विमुच्यते ॥

Lord Shree (*Mahá*) *Vishnu* is said to have three Forms known as *Purushas viz.* :—(1) *Mahápurusha* or *Káranatoyasháyee* who is the creator of *Mahat* (Universal intelligence) (2) *Garbhodasháyee* who is immanent in each *Brahmánda* (Universe) and (3) *Ksheerodasháyee*

who is the innersoul inherent in each living being. One who has a knowledge of these 3 Forms attains salvation. (9)

Though Lord Shree *Mahá Vishnu* has been described as a *Kalá* of Lord Shree Krishna, still He is the incarnating Principle of incarnations such as Shree Matsya, Shree Koorma &c.

. Thus in Shreemadbhágabatam I-3-28

* एते चांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम् ।
इन्द्रारिव्याकुलं लोकं मृडयन्ति युगे युगे ॥

That (*Mahá*) *Purusha* is the agent of creation, preservation and destruction and He incarnates Himself in several ways, being the sustainer of creation. That Fragment of (*Mahá*) *Purusha* who is required for the purposes of creation &c. is called an Incarnation while the *Mahápurusha* being identical with God is the primary Incarnation, the source of all Incarnations and the ultimate support of all.

Thus in Shreemadbhágabatam X-6-40

आद्योऽवतारः पुरुषः परस्य ।

* Vide translation page 46 of Chapter II.

The *Purusha* is the primary Incarnation of the Ultimate God &c. (11)

जगृहे पौरुषं रूपं भगवान्महदादिभिः ।

सम्भूतं षोडशकलमादौ लोकसिसृक्षया ।

In the beginning God (Lord Shree Krishna) assumed the Form of (*Maha*) *Purusha* with the principles of *Mahat* (Universal Intelligence) &c. manifesting 16 Kalás (inherent in Him), for the purpose of creation. (12)

Although He (*Mahapurusha* or *Maha Vishnu*) is the support of all and the whole Universe rests in Him, He being the hold of the same in the Form of Oversoul so that He has mutual relation with Matter or Nature-Force (*Prakriti*) still He has not the least touch with or scent of the same.

Thus, in Shreemadbhágabatam I-11-39

* एतदीशनमीशस्य प्रकृतिस्थोऽपि तद्गुणैः ।

न युज्यते सदात्मस्थैर्यथा बुद्धिस्तदाश्रया ॥

This doctrine is also repeatedly laid down in Shreemadbhágabat Geetá** Divine Truth

* (3) Vide translation in page 44 Chapter II

** Thus in IX-4 & 5 “मया तत्त्वमिदं सर्वं जगदव्यक्तमूर्तिना”
इत्यादि ।

is always inscrutable. The following interpretation of the *Geeta* is well-known, viz. what Lord Shree Krishna said to Shree Arjuna :—

“I am immanent in the Universe which exists in Me : but at the same time I do not inhere in the Universe (which does not exist in me.) *That* Principle whose fragment holds the name of (*Maha*) *Purusha* associated Himself with Lord Shree Chaitanya as Lord Shree Nityánanda Balaráma. I have thus explained the meaning of the 9th *sloka* (of Chap I) ; now listen to the interpretation of the 10th *sloka* (of Chap I) quoted from the *Karachá* of Shree Swaroopa Goswámee, Viz :-

*यस्यांशांशः श्रीलगर्भोदशायौ,
यन्नाभ्यञ्जं लोकसंघातनालम् ।
लोकस्रष्टुः सूतिकाधाम धातु-
स्तं श्रीनित्यानन्दरामं प्रपद्ये ॥

That (*Maha*) *Purusha* (*Karanatoyasháyee*) having created myriads of *brahmandas* entered into each of them, having assumed so many different Forms (of *Garbhodashayee*).

* Vide translation in page 7 of Chap I

Having entered the same He found everything dark inside and no (suitable) place to live in. He then mused within Himself and created a fluid from the perspiration of His Body with which he filled half of each *brahmāṇḍa* which measures 50 crores of *Yojana* (9 miles), its length being twice as much as its breadth. Having filled half of each *brahmāṇḍa* with this fluid which He made His abode, He manifested the 14 regions (*भुवनानि*) Viz 7 higher or भूः, भुवः, स्वः, जन, महः, तपः and सत्यं and 7 lower viz पाताल, रसातल, महातल, तलातल, भूतल, वितल, and अतल) in the remaining half. In each *brahmāṇḍa* He manifested His own abode of Shree *Baikuntha* and rested in the waters of *Shesha* where He lay on a bed of Shree Ananta (the Divine serpent with thousand heads, thousand faces, thousand feet and thousand eyes). This second *Purusha* or *Garbhādashāyee* is the source of all Incarnations and the cause of the Universe. A lotus bloomed from His lotus-like navel which formed the cradle of birth of Shree *Brahma*, its stem holding the 14 regions (*भुवनानि* specified above) this *Garbhādashāyee* created everything in His shape of Shree *Brahma*. He sustains the whole creation in the Form of Lord Shree *Vishnu* who trans-

cends all attributes (*gunas*) and as such, has no touch with *Maya* and He also destroys the whole Universe in the Shape of Shree *Rudra*. Thus the functions of Creation, Preservation and Dissolution are exercised by His will. He is also called *Hiranyagarbha*, *Antaryamee* (the Inner soul) and the cause of the Universe, all objects—stationary or mobile resting on his Body. Lord Shree *Nityananda* of whose fraction this Lord Shree *Narayana Garbhodashayee*) forms but a sub-fraction is the Ornament of all (Incarnations). I have now explained the meaning of the 10th *sloka* (of Chap I), now listen to the interpretation of the 11th *sloka* (of Chap I) quoted from the *Karachá* of Shree Swaroopa Goswamee Viz.

* यस्यांशः परात्तद्विलानां,
पोष्टा विष्णुर्भाति दुग्धाब्धिशायी ।
क्षीणीभर्ता यत्कला सोऽप्यनन्त-
स्तं श्रीनित्यानन्दरामं प्रपद्ये ॥

The World *brahmāṇḍa* lies inside the lotus-stem emanating from the navel of Lord Shree Naraya-

na and on the surface of this World lie the seven great Oceans * In one of these Oceans viz. the ocean of milk (क्षीरोदधिः) lies the region of *Shwetadweepa* (श्वेतद्वीपः or *Baikuntha* on Earth) which is the personal abode of the Preserver Lord Shree Vishnu. He is the Principle underlying the souls of all created beings and at the same time the Preserver and Lord of the Universe. He incarnates Himself in diverse forms in every *Yuga* and *manwantara* and establishes Religion after destroying Irreligion. The Deities (of *Swarga*) being unable to have a sight of Him approach the shore of this ocean of milk and offer hymns to Him, whereupon He incarnates Himself and supports this world. His infinite Divine powers are countless. Even this Lord Shree Vishnu is but a sub-fraction of a fraction of Lord Shree Nityánanda's fragment; the latter is therefore the Ornament of all. This Lord Shree Vishnu supports the Universe in His capacity as *Shesha* (Ananta) being as if unconscious of the existence of the same upon His head. The

* (1) Ksheera (or milk) (2) Dadhi (or curds) (3) Ikshu (or sugar) (4) Sura (or liquor) (5) Lavana or salt (6) Jala (or water) (7) Sarpih (or clarified butter)

expansive extent of His thousand hoods is bedecked with dazzling gems surpassing the Sun in lustre ; the World which extends fifty crores of *yojanas* lies on one of His hoods like a grain of rye. This *Ananta* or *Shesha* is an Incarnation of Lord Shree Krishna's Devotee and knows nothing but His service ; He chants the Latter's praises in His thousand mouths, but even by constantly doing so He does not attain the limit of the same. Devotees like Shree *Sanaka* listen to the praises of God from Him and He is deluged in a flood of bliss in recounting the same. His single form serves Lord Shree Krishna by assuming different shapes, viz umbrella, sandals, bedding, cushion, clothing, garden, mansion, sacred thread and throne (of Lord Shree Krishna) and thus by dedicating Himself to the manifold service of Lord Shree Krishna He bears the name of *Shesha*. Now this *Ananta* being only a sub-fraction of Lord Shree Nityánanda who can realise the sports of the Latter ! From these data one can judge the measure of Lord Shree Nityánanda ; it is no estimate of His grandeur to call him infinite (अनन्तः,) or such statement of devotees may be deemed true, for it is

applicable to Him who is the Incarnating Principle which is known to be identical with its Incarnations. Just as it was observed before that Lord Shree Krishna is regarded in the light of different Principles by different people e. g. some call Him Lord Shree Nárúyana Incarnate, others regard Him as Lord Shree *Vamana* Himself, while others again designate Him as the Incarnation lying in the Ocean of milk—all of which statements are not inapplicable but true. When Lord Shree Krishna who is the repository of all fractional Principles incarnates Himself all such fragments coalesce in Him. He is then designated by such appellations as are within the *comprehension* of different people but all these are truly applicable to Him. So Lord Shree Krishna Chaitanya Goswámee exhibited before the World all the different sports of different Incarnations. So also Lord Shree Nityánanda, being a manifestation of Lord Shree Ananta, calls Himself a servant of Lord Shree Chaitanya in that capacity. Just as Lord Shree Balaráma sported in *Brāja* in the three capacities of elder brother, companion and servant e. g. He sometimes wrestled with Lord Shree Krishna

against each other's heads like bulls, but at other times Lord Shree Krishna massaged His Feet, while at other times again He regarded Himself as a servant of His Lord, Shree Krishna, as if was a sub-fraction of His fragment.

Thus in *Shreemadbhāgavatam* X-11-40.

वृषायमाणौ नर्दन्तौ युयुधाते परस्परम् ।

अनुकृत्य रुतैर्जन्तुंश्चेरतु प्राकृतौ यथा ॥

They (Lords Shree Krishna & Balarāma) assumed the garb of bulls and fought with each other, bellowing like bulls and strolled like ordinary human boys mimicing the voices of different animals; Ibid X-15-13(16).

कुचित् क्रौडा-परिश्रान्तं गोपोत्सङ्गोपवर्हणम् ।

स्वयं विश्रामयत्यार्यं पादसंवाहनादिभिः ॥

Sometimes when His elder Brother (Lord Shree Balarāma) being tired after play reclined on the lap of some other cowherd He (Lord Shree Krishna) refreshed the Latter by massaging His Feet, (17).

Ibid X-13-34.

केयं वा कुत आयाता दैवी वा नार्युतासुरी ।
 प्रायो मायास्तु मे भर्त्तृर्नान्या मेऽपि विमोहिनी ॥

When after the stealth of the cowboys and their cattle by Lord Shree Brahmá Lord Shree Krishna created an identical fresh batch of the same, Lord Shree Balaráma exclaimed in astonishment :—What and whence is this delusion ! Has it come from the *devas* or the *rishis* or the *ashuras* ? It must be the Máyá (Divine Power) of my Lord Shree Krishna, as none else can delude me.
 (18)

Ibid X-68-26

यस्याङ्घ्रि पङ्कजरजोऽखिललोकपालैः-
 मूर्धैर्ल्युत्तमैर्धृतमुपासित तौर्थतीर्थम् ।
 ब्रह्मा भवोऽहमपि यस्य कलाः कलायाः,
 श्रीश्चोद्भवहेम चिरमस्य नृपासनं क्व ॥

Lord Shree Balaráma said :—What is a throne to Him (Lord Shree Krishna) the dust of Whose Lotus-Foot is held on the crowned heads of all the rulers of the different *Lokas* (celestial regions), is revered as sacred by

recluses who have worshipped at all shrines and is borne constantly by Lords Brahmá Shiva and Myself (who form Sub-fractions of His fragments) as also by Shree Lakshmee !
(19)

Lord Shree Krishna alone is the God-head while the rest are His worshippers who dance according as they are made to do so by Him. So, Lord Shree Chaitanya Goswámee is the only Godhead, while the rest are either His companions or servants. Lords Shree Nityánanda, Shree Adwaita Achárya and Shreevása are His elders while the rest are either His inferiors, *peers* or elders. All the Principles other than Himself are, however, His comrades and helpmates of His sports and with their aid Lord Shree Gauránga performs His own (self-appointed) task. Lords Shree Nityánanda and Adwaita Achárya are His two Limbs and He enjoys all His pastimes in Their company. Lord Shree Adwaita Achárya is God incarnate ; although the Supreme Lord reveres Him as His elder, He (Lord Shree Adwaita) is nevertheless the former's servant. The Principle of Lord Shree Achárya can not be described adequately, as He liberated the World by brin-

ging about the Incarnation of Lord Shree Krishna.

Lord Shree Nityánanda *Swaroopa* (the title of all Sannyásees) was formerly Shree Lakshmana, when in the capacity of younger brother He served Lord Shree Ráma (in Tretá yuga). The career of Lord Shree Ráma was full of privations suffered by Him, of His own accord, which were shared by Lord Shree Lakshmana. The latter could not deter Him from His resolution (to undergo privations), being His younger brother and so remained mute in affliction of mind. In the Incarnation of Lord Shree Krishna, Lord Shree Lakshmana became His elder brother, as Lord Shree Balaráma, for ministering to His comforts and made Him enjoy all sorts of bliss. Lords Shree Ráma and Lakshmana are particular fragments of the Principles of Lords Shree Krishna and Shree Balaráma and at the time of Incarnation of Lords Shree Krishna and Balaráma the two former fragmentary Principles were respectively merged in those of the latter, on account of which the relation of elder and younger brothers arose between Them, as explained in the *Shástras* in the light of the relation

between an Integral Principle and its component part.

Thus in Brahma Samhitá V-39 :—

रामादि-मूर्त्तिषु कलानियमेन तिष्ठन्,

नानावतावमकरोद्भवनेषु किन्तु ।

कृष्णः स्वयं समभवत् परमः पुमान् यो,

गोविन्दमादिपुरुषं तमहं भजामि ॥

I worship that Primary Principle Lord Shree Govinda who having formerly manifested Himself in the forms of Lord Shree Ráma etc as His fragments and thus incarnated Himself in diverse ways in this Universe, has now appeared as the Integral Principle viz. Lord Shree Krishna Himself. (20)

Lord Shree Chaitanya is identical with Lord Shree Krishna while the Principle of Lord Shree Nityánanda is the same as that of Shree Balaráma ; in fact Lord Shree Nityánanda fulfils the desires of Lord Shree Chaitanya. The Ocean of grandeur of Lord Shree Nityánanda is infinite and boundless and if I can touch only a drop of the same it is solely through His Mercy.

Now listen to one more instance of His Mercy which made an inferior being climb the highest limit. This is a narrative which is fit to be kept secret like the *Vedas* and not to be disclosed before the public, but still I give it out for making His Merey known. I narrate Thy Grace from a feeling of exultation, •for which O Lord Shree Nityánanda ! do Thou forgive my transgression. A worshipper of Lord Shree Nityananda-*Abadhoota* (a kind of •Sannyásee) named Shree Meenaketana Rámadása who was a *receptacle* of Love once visited my house upon invitation on the occasion of continuous *Sankeertana* (Loud chanting of the name of God to the accompaniment of music etc.) during an entire day and night. Overflowing with deep love, he sat on my yard when all *Vaishnavas* bowed down to his feet, whereupon in exuberance of love he climbed on some body or struck somebody with his flute or slapped others ; whenever anybody desired tears to flow from either of his eyes there was an incessant flow of the same from that eye ; sometimes one saw rings of thrill on one of his limbs while there was numbness on another and shivering on a third ; whenever

he shouted the name of Lord Shree Nityánanda it highly amazed the neighbouring multitude. An elderly *bráhma* named Gunárnava Misra who was serving the Deity in His vicinity did not accost him while he was seated on the yard, whereupon he (Shree Rámadása) got angry and called the former a second instance of Soota-Romaharshana * who had not risen from his seat on spying Lord Shree Balaráma. Saying this, he danced and sang to his heart's content, while the *Bráhma* who was serving Lord Shree Krishna took no offence. At the end of the festival he was going away having conferred his blessings when he had some controversy with my brother who had firm faith in Lord Shree Chaitanya but flimsy trust in Lord Shree Nityánanda which having come to the knowledge of Shree Rámadása, afflicted his mind. I then took my brother to task, as both the

* Soota means an offspring of a *Kshatriya* by a *Brahmana* wife. Soota Romaharshana was reciting some Shastra when Lord Shree Balarama approached him. He omitted to rise from his seat on the approach of the latter Divinity, while the latter billed him on the spot for his transgression.

Divine Brothers (Lords Shree Chaitanya and Nityánanda) constituted one and the same Body of identical manifestation, so that by losing faith in Lord Shree Nityánanda he would lose everything. I told him that by believing in one Deity and slighting the other his tenet was like the parable of the moiety of a hen * and that it was rather better for him to be an infidel disbelieving both the Deities than to be a hypocrite believing in one and disbelieving the other. Shree Rámadása went away in a fit of anger having broken his flute which at once caused the ruin of my brother. I have thus narrated the power of Lord Shree Nityánanda's worshippers; I am next going to narrate the nature of His compassion.

Merely because of my merit in upbraiding my brother, Lord Shree Nityánanda manifested Himself before me that night. In the village of Jhámatapurt† near Naihāti He appeared

* A Moslem had a hen which laid several eggs. One day, the man thought that as the hinder half of the hen was the seat of eggs he could cut off and devour the fore half without harm but by so doing the foolish Moslem lost his future source of eggs.

† These two villages are still extant on the bank of

before me in a vision when I prostrated myself at His Feet whereupon He placed His lotus-Feet on my head and repeatedly asked me to get up. On rising I was astonished at His beauty. His complexion was *voilet* (खाम) and glossy and His stature was gigantic like that of Cupid Himself and of a powerful athlete ; His hands and feet were well-formed and His eyes were like the lotus ; He wore a hempen stuff on His head as well as His person, golden rings on His ears, golden armlets and bangles (on His arms and wrist) jingling anklets on His feet and a wreath of flowers around His neck ; His body was anointed with sandal-paste and He had symmetrical *Tilaka* (a holysymbol borne by *Vaishnavas*) on His nose and forehead ; His gait was elegant and gentle surpassing that of a mettlesome elephant ; His face was brighter than myriads of moons and His teeth looked like seeds of pomegranate on accout of His chewing betel ; being enraptured with Love His limbs moved to and fro, from right to left and He uttered

the Bhageerathee in Katwa Sub-Division of the Burdwan District. The sandals used by Shree Kaviraja Goswamee and his manuscript copy of Shree Chaitanya Charitamrita are still preserved at Jhamatpur.

the syllables of Krishna and Krishna in a deep voice. His red stick waved in His hand and He looked like a rampant lion while His worshippers surrounded His feet like so many bees. They were all dressed in the garb of cow-herds and they uttered the syllables Krishna and Krishna being entranced with Love. * Some blew the horn or clarion while others danced and sang and His worshippers handed over to Him betels or waved *chámara*s (the tufts of tails of *Yaks*) at Him. On spying the Majesty of Lord Shree Nityánanda-Swaroopā, His supernatural beauty, merits and sports I was beside myself with intense joy. The Lord then smiled and said to me :—

“O Krishnadāsa, don’t you hesitate but proceed to Shree Brindábana where you will attain everything.” So saying, He directed myself thither by waving His hand and then disappeared with His retinue. I then dropped down on the ground in a fit of swoon and on waking found that it was morning.

I then reflected within myself what I had seen and heard (in my vision) and concluded that the Lord had directed me to go to Shree Brindábana where I proceeded at once and by the Lord’s grace reached easily. I bow

down to Lord Shree Nityánanda-Balaráma by whose Grace I attained the shrine of Shree Brindábana. I bow down again to that gracious Lord Shree Nityánanda by whose Mercy I got the refuge of Shree Roopa and Shree Sanátana and the high-souled Shree Raghunátha as well as Shree Swaroopa. By the Grace of Shree Sanátana I acquired the truths about Devotiou and by the compassion of ShreeRoopa I reached the furthest Depth of the nectar of Devotion. I bow down to the Lotus-Feet of Lord Shree Nityánanda by whose blessings I have attained (the Grace of) the Deities Shree Rádhá-Govinda. I am more vicious than Shree Jagái and Shree Mádhái (two former infamous debauchees of Shree Navadweepa who were afterwards reclaimed by Lords Shree Nityánanda and Shree Gauránga) and even inferior to foecal worms; whoever hears my name loses his virtue, and whoever takes my name earns demerit; who is there in this world so bereft of disgust as to extend his grace to me save and except Lord Shree Nityánanda! He being an Incarnation of Mercy and intoxicated with Love does not distinguish between the high and the low and liberates whatever

being comes in front of Him. Accordingly He reclaimed an ill-behaved person like myself and brought this sinner to Shree Brindábana and conferred the Feet of Shree Roopa to a mean fellow like myself as well as granted the vision of Lords Shree Madanagopála and Shree Govinda to Him. These are facts not fit to be disclosed. Lord Shree Madanagopála is the monarch of Shree Brindábana and enjoys the sports of *Rása* being the prince of Braja Himself. He sports in *Rása* with Shree Rádhá and Shree Lalitá manifesting Himself as the charmer of Cupid.

Thus in Shreemat Bhágabatam X-32-2.

तासांमाविरभूच्छौरिः स्मयमानमुखाम्बुजः ।

पीताम्बरधरः सखी साक्षान्मन्मथमन्मथः ॥

Lord Shree Krishna (descended from Shoora) appeared before them (the milkmaids) with His lotus-face beaming with a pleasant smile, wearing on His person a golden robe as well as a garland and figuring directly as the charmer of the heart of Cupid. (21)

He is served by Shree Rádhá and Shree Lalitá respectively on the left and right and He attracts people's minds by His own loveli-

ness. The Mercy of Lord Shree Nityánanda enabled me to have a sight of Them and made Shree Rádhá and Shree Madanagopála the objects of my worship as also blessed my humble self with a vision of Shree Govinda. These are words not fit to be disclosed but worthy of being kept secret. In Shree Brindábana, in the grove of *Kalpa* trees on a joint platform (योगपीठ) upon a throne bedecked with gems underneath a jewelled enclosure, sits Lord Shree Govinda as the Prince of Braja and charms the whole Universe by exhibiting His loveliness. To His left is seated Shree Rádhiká with Her companions of milkmaids with whom the Lord enjoys His sports of *Rása* etc with manifold *glee*. They are meditated upon in *Brahmaloka* by Shree Brahmá (the lotus-seated) and worshipped by Him by the *mantra* consisting of eighteen letters ; They form the objects of contemplation in the fourteen worlds(seven upper and seven nether); Their sports are sung in the palaces of *Baikuntha* etc and Their loveliness attracts Shree Lakshmee Herself. Shree Roopa Goswámee has described the beauty of Lord Shree Govinda in the following *sloka* of Shree

Bhaktirasámritasindhu Sádhana Bhakti-La-hareey Poorbabibhága 87 :—

स्मेरां भङ्गीत्रयपरिचितां साचिविस्तीर्णदृष्टिं,
 बंशीन्यस्ताधरकिसलयामुज्ज्वलां चन्द्रकेन ।
 गोविन्दाख्यां हरितनुमितः केशितीर्थोपकण्ठे,
 मा प्रेक्षिष्ठस्तव यदि सखे बन्धुसङ्केऽस्तिरङ्गः ॥

O comrade ! If you are desirous of the pleasure of company of your friends and relations do not spy near the shrine of Keshi (in Shree Brindábana) the smiling figure of Lord Shree Hari named Lord Shree Govinda who is known as bent in three parts, whose broad eyes are inclined askance, who has placed His flute athwart His lips blooming like (rosy) young twigs and who looks bright with peacock-feathers on His crown. (22)

He is undoubtedly the Prince of Braja Himself and whoever foolishly slights Him as an image has no escape from perdition on account of that dereliction ; he falls into dire hell, what more shall I say ; who can describe the mercy of the Feet of Him (Lord Shree Nityánanda) who conferred upon me the service of such Lord Shree Govinda ? The Grace of Lord Shree Nityánanda also vouchsafed to my lowly self the dust and

shadow of the feet of the group of *Vaishnavas* dwelling in Shree Brindábana who are absorbed in reciting the highly auspicious name of Lord Shree Krishna, whose life's treasure are Lords Shree Nityánanda and Shree Chaitanya and who know nothing but devotion to Shree Rádhá-Krishna. This is the full expansion of the *pithy* saying of Lord Shree Nityánanda (in my vision at Jhámatur) that everything would be attainable there (at Shree Brindábana). All these I attained on coming to Shree Brindábana and this was the drift of the said saying of the Lord. I have narrated an account of myself without hesitation as the merits of Lord Shree Nityánanda make me do so in a fit of rapture. The grandeur of the merits of Lord Shree Nityánanda is boundless and unattainable even by lord *Shesha* (Ananta) on chanting the same with His thousand mouths.

In Shree Roopa Raghunatha's Feet whose
trust

Shree Chaitanya Charitámrita chants
Krishnadas

Thus in Shree Chaitanya Charitamrita), Early Period, the Fifth Chapter entitled Determination of the Principle of Lord Shree Nityánanda is concluded.

CHAPTER SIX.

Determination of the Principle of Lord Shree Adwaita.

ब्रन्दे तं श्रीमद्वैताचार्यमद्भुत-चेष्टितम् ।
यस्य प्रसादादज्ञोऽपि तत्स्वरूपं निरूपयेत् ॥

All reverence to that Lord Shree Adwaita of wonderful feats by whose Grace even an *ignoramus* can determine His Principle. (1)

Obeisance to the gracious Lord Shree Krishna Chaitanya as also to the high-souled Lords Shree Nityánanda and Adwaita.

I have delineated the Principle of Lord Shree Nityánanda in the above five *slokas*; now I proceed to describe the grandeur of Lord Shree Adwaita in the next two *slokas* quoted from the Karachá of Shree Swaroopa Goswámee :—

* महाविष्णुः जगत्कर्त्ता मायया यः सृजत्यदः ।
तस्यावतार एवायम्वैताचार्य ईश्वरः ॥

* षडैतं हरिणाद्वैतादाचार्यं भक्तिशंसनात् ।
भक्तावतारमीशंतमद्वैताचार्यमाश्रये ॥

Lord Shree Adwaita Achárya Goswámee is God incarnate whose sublimity is not patent to living beings. He is a direct incarnation of Lord Shree Mahá Vishnu who performs the functions of creation etc. in the Universe. He is an undifferentiated fragment of that *Mahápurusha* (महाविष्णुः) who create and preserves by the agency of Máyá, brings forth myriads of *Brahmandas* (Universes) by His sports and by His will manifests Himself in innumerable forms (of Shree Garbhodasháyee) each of whom permeates every *Brahmanda*. He is, in fact, a special Incarnation of that Mahápurusha without distinction and creates millions of *Brahmandas* by the help of Mahá Vishnu's Power known as *Pradhana* (*Prakriti* or primordial matter). Lord Shree Adwaita is auspicious to the Universe, the repository of all auspicious virtues and of auspicious traits of character; His very name is auspicious. The *Purusha* (Mahavishnu) creates the whole Universe by the agency of millions of fragments, millions

of powers and millions of incarnations. Just as *Máyá* (the exterinsic power of God) consists of two factors viz. the efficient (निमित्त) and material (उपादान) causes, *Máyá* herself being the former and *pradhana* (*Prakriti* or primordial matter) the latter cause, so the Lord *Mahápurusha* splits Himself into two factors, viz. the efficient and the material causes, for the purpose of creating this Universe. The *Mahápurusha* Himself is the former Cause while Lord Shree *Náráyana* in the form of Lord Shree *Adwaita* is the latter. Lord Shree *Mahápurusha* glances (impregnates) at *Máyá* in His factor of efficient cause while Lord Shree *Adwaita* creates this Universe in His capacity as material cause. Lord Shree *Adwaita* is the creator of myriads of *Brahmandas* while in another capacity (Viz. that of Shree *Garbhodasháyee*) He is the sustainer of each *Brahmanda*. He is, in fact, the main limb (अङ्ग) of Lord Shree *Náráyana*, the term अङ्ग having been interpreted as a fragment in *Shreemadbhágabata*m X-14-14 :—

* नारायणस्त्वं न हि सर्वदेहिना-
मात्मास्यधीशाखिललोकसाक्षी ।

नारायणोऽङ्ग नरञ्जलायना-

तच्चापि सत्यं न तबैव माया ॥

This *sloka* describes the limbs and fragments of God as made up of spirit and bliss without any touch of Máya. The reason why Lord Shree Adwaita has been called a limb of God instead of His fragment is because a limb implies closer intimacy than a fragment. Lord Shree Adwaita who is the repository of virtues is a great fragment of Lord Mahá Vishnu ; hence He justly derives His full epithet of Adwaita on account of His identity with God. Just as He previously created the whole Universe, so also He now incarnated Himself for establishing the path of Devotion. He liberated living beings by conferring on them the boon of Devotion to Lord Shree Krishna, explained Shree Geetá and Shreemadbhágabatam in the light of Devotion and had no occupation other than inculcating Devotion whence He derived the name of Shree Adwaita Achárya (preceptor). As He is the preceptor of all *Vaishnavas* and revered by the whole Universe, He has been styled Shree Adwaita Acharya by the combi-

nation of these two functions. As He is a limb and a fragment of the lotus-eyed (Lord Shree Krishna) He bears the ornamental epithet of Shree Kamalaksha. The companions of God attain the semblance of His form (सारथ्यं) viz. the possession of four arms and yellow robe like Lord Shree Náráyana. Lord Shree Adwaita Acharya is a superior fragment of God so that His principle, names and attributes are all wonderfull.

How can living beings who are insignificant as worms attain the limit of the endless merits and grandeur of Lord Shree Adwaita Achárya Goswámee by the offerings of whose *Tulasi* leaves and earnest invocations Lord Shree Chaitanya incarnated Himself with His retinue and by whose agency the supreme Lord (Shree Chaitanya) conferred salvation on this World by introducing *Samkeertana* (loud chanting of the holy Name of God to the accompaniment of music etc.) in it. Lord Shree Achárya Goswámee was the primary limb of Lord Shree Chaitanya, Lord Shree Nityánanda being the other. Devotees such as Shreevása were either the *Upángas* (minor limbs) of the Supreme Lord, (being comparable to

His hands, face, eyes other parts of His body) or His weapons such as the *Chakra* (the wheel). Lord Shree Chaitanya sported with them and promulgated His desired tenets in their company.

Lord Shree Chaitanya revered Lord Shree Achárya Goswámee as His *Guru* (preceptor,) as the Latter happened to be a disciple of Shree Mádhavendra Puree (who was preceptor of Lord Shree Chaitanya's *Guru* Shree Eeshwarpuree) and hence in His worldly sports for the sake of maintaining the dignity of Religion the Supreme Lord used to bow down to the Feet of Lord Shree Adwaita with reverence and devotion. at the same time Lord Shree Adwaita used to regard Lord Shree Chaitanya Goswámee as His master and considered Himself as the Latter's servant; in fact he used to forget Himself in the enjoyment of such sentiment (of servitude) and counselled all living beings to serve Lord Shree Krishna. The felicity of absorption in *Brahman* multiplied millionfold is not a drop compared to the Ocean of bliss derived from the sentiment of Servitude of Lord Shree Krishna so He (Lord Shree Adwaita) and Lord Shree Nityánanda prid-

ed Themselves as servants of Lord Shree Chaitanya. Their is no enjoyment compared to the sentiment of Divine service. Thus Shree Lakshmee, who being most beloved of Lord Shree Náráyana clings to His heart, begs of Him the bliss of His service with entreaties. All His companions such as Shree^m Brahmá, Shiva, Nárada, Shuka and Sanátana are entranced with the sentiment of His servitude; Lord Shree Nityánanda Abadhoota is foremost among all in sharing that sentiment and in fact He is intoxicated with the loving service of Lord Shree Chaitanya Shree Shreevása, Haridása, Rámadása, Gadádharma Murári, Mukunda, Chandreshekhara and Bakreshwara who are learned and highly magnanimous souls are mad with the service of Lord Shree Chaitanya. They sing, dance and laugh with joy, counselling everybody to become servants of Lord Shree Chaitanya.

Lord Shree Adwaita mused within Himself that although Lord Shree Chaitanya Goswámee regarded the Former as His superior, still He entertained a sentiment of servitude towards the Latter. This is an unprecedented effect of Love to Lord

Shree Krishna that it inclines not only His inferiors but also His elders and peers towards His service. Just listen to the illustratings of the same as narrated in the *Shástras* which are based on the unquestionable testimony of the experience of the Great. Not to speak of others, even the high-souled Shree Nanda, King of Braja like whom Lord Shree Krishna had no other *Guru* (elder) and who bore the pure sentiment of filial love to Him unmixed with any conception of His Divinity was led to entertain a sentiment approaching that of servitude to the Feet of Lord Shree Krishna to which He prayed for attachment and devotion. In proof of this I cite the following saying of his own mouth :-

“Listen, O Uddhava, it is true that Lord Shree Krishna is my son, but if you think that He is God Himself, may the affections of my heart rest on Him and may my mind be attached to your Lord Shree Krishna”

Thus in Shreematbhagabatam X-46-60 :-

मनसो वृत्तयो नः स्युः कृष्णपादाम्बुजाश्रया ।

वाचोऽभिधायिनीर्नाम्नां कायस्तत्प्रह्वणादिषु ॥

कर्मभिर्भास्यमाणानां यत्र कृपौश्वरेच्छया ।

मलाचारैर्तैर्दानै रतिर्नः कृष्ण ईश्वरे ॥

May the propensities of my mind cling to the Lotus-Feet of Lord Shree Krishna, may my speech confine itself to the chanting of His Name, my body to prostration before Him and wherever I may roam in accordance with my own *Karma* (past actions) under the Divine will, may my attachment be directed to that Lord by virtue of my good deeds and charities ! (5)

Even the host of Lord Shree Krishna's companions in *Brāja* such as Shree Shreedāma, who entertain a feeling of pure comradeship towards Him unmixed with a sense of His Divinity and who wrestle with Him as well as climb on His shoulders, massage His feet in a spirit of servitude.

Thus in Shreematbhāgabatam X-31-6

पादसम्बाहनं चक्रुः केचित्तस्य महात्मनः ।

अपरे हतपाप्मानो व्यजनैः समवीजयन् ॥

Some of the companions of that high-souled Lord Shree Krishna massaged His feet,

while others who were sinless gently waved fans at Him. (6)

Even all the milkmaids of *Brāja* who are dear to Lord ShreeKrishna, the dust of whose Feet is coveted by Shree Uddhava and than whom Lord Shree Krishna has no more beloved darlings, regard themselves as His attendants.

Thus in Shreemadbhāgabatam X-31-6

भज सखे भवत् किङ्करीः स्म नो ।

जलरुहाननं चारु दर्शय ॥

“O dear ! do certainly visit us, your attendants.”

Ibid X-47-20 :

क्वचिदपि स कथां नः किङ्करीणां गृणीते,

भुजमगुरुमुगन्धं मूङ्गाधास्यत् कदानु ॥

Does He ever talk about us, His attendants on whose heads He once laid His hands smelling of the scent of *aguru* ? (8)

Leaving aside the rest even Shree Rádhi-ká who is much above all in every respect and by the bond of whose Love Lord Shree Krishna is bound for ever serves His feet as His attendant.

Thus in Shreemadbhágabatam X-30-31

दास्यास्ते कृपणाय मे सखे दर्शय सन्निधिम् ।

O dear ! reveal Thy presence to thy attendant who is pining for Thee. (9)

All the queens in Shree Dwáraka such as Shree Rukminee also regard themselves as attendants of Lord Shre Krishna.

Queen Shree Rukminee said ;—May His Feet the abode of all Beauty (and plenty) ever remain the object of my worship.

Thus Ibid. X-83-8

तत् श्रीनिकेतचरणोऽस्तु ममाच्चनाय

Thus Ibid X-10-11

साहं तद्गृहमार्जनौ

Queen Shree Kálindee said :—"I brush His floor as His attendant." (10)

Ibid X-83-34

आत्मारामस्य तस्येमा वयं बै गृहदासिकाः ।

Queen Shree Lakshaná said :—"We are domestic servants of Him who sports with Himself."

Not to speak of others, even the high-souled Lord Shree Baladeva who cherishes the sentiments of pure friendship and affection of an elder brother towards Lord Shree Krishna. regards Himself as His servant. Who is there that does not entertain the sentiment

of Servitude towards Lord Shree Krishna ? Lord Shree Shesha Sankarshana who possesses thousand mouths, serves Lord Shree Krishna by assuming ten different shapes (viz. Umbrella, Sandals, bedding, cushion, clothing, garden, mansion, sacred thread, throne, and the figure of Shree Shesha himself) ; Lord Shree Rudra who is a fragment of Lord Shree Sadāshiva in this infinite Universe and is an ornament of all (Incarnations), being a qualitative Incarnation (*Gunāvatāra* of the God-head), hankers after this service of Lord Shree Krishna and constantly says that He is the Latter's servant. He is intoxicated with the Love of Lord Shree Krishna, being beside Himself (with joy) and bereft of all clothing. He incessantly chants the merits and noble deeds of Lords Shree Krishna and dances.

It is a characteristic of Love towards Lord Shree Krishna that sentiments of affection borne towards Him by His parents, elders or companions are all transformed into one of servitude. Lord Shree Krishna alone is adorable by all as the Universal Godhead, while all the rest are either His attendants or companions. That Lord Shree Krishna

having incarnated Himself as Lord Shree Chaitanya, all the rest are the Latter's servants. Some people regard Him (as God), while others do not ; but nevertheless all are His servants ; those who do not regard Him (as such) suffer perdition on account of that impiety. Lord Shree Adwaita Achárya explained again and again that He was not only a servant of Lord Shree Chaitanya but of His servants as well and so saying, He danced and sang in a loud solemn tone and sat for a time having regained His composure.

The origin of the sentiment of Divine Service is traced in Lord Shree Balaráma whose fragments have followed suit. One of His Incarnations, viz. Lord Shree Sankarshana constantly regards Himself as a servant of Lord Shree Krishna ; another Incarnation of His viz. Lord Shree Lakshana rendered perpetual service to Lord Shree Ráma. His Incarnation, Lord Shree Sankarshana who lies in the mystic waters of Kárana always hankers in His heart after Devotion. One of His manifestations is Lord Shree Adwaita Achárya whose constant pursuit is after Devotion in body, mind and

speech. In His speech He prides Himself as a servant of Lord Shree Chaitanya ; in His mind He incessantly thinks Himself to be the Latter's devotee and in His body He serves the Latter by offerings of water and *Tulasi* leaves and thus liberates the World by promulgating Devotion. Lord Shree Shesha-Sankarshana who supports this Universe serves Lord Shree Krishna by assuming different shapes (umbrella and the other nine mentioned before).

All these happen to be the Incarnations of Lord Shree Krishna who constantly practise Devotion. They are called in the *Shāstras* Incarnations in the shape of devotees (भक्तावताराः) who rank above all. Thus Lord Shree Krishna is the integral Principle and these Incarnations are His fragments who bear relations of elder or younger kinsmen to Him. Even where They happen to be His superiors, they nevertheless regard Him as their Lord, while where They happen to be His younger relations they consider themselves as His devotees. The position of Lord Shree Krishna's devotees is higher than that of His peers and even more beloved to Him than His own Self. There is

profuse evidence in the *Shástras* to show that Lord Shree Krishna rates His devotees higher than His own Self.

Thus in Shreematbhágabatan XI-14-14:—

न तथा मे प्रियतम आत्मयोनिर्न शङ्करः ।

न च सङ्कर्षणो न श्रीर्नैवात्मा च यथा भवान् ॥

Lord Shree Krishna told Shree Uddhava :—
“Neither Bráhmá who is begotten of Me, nor Sankara, nor Sankarshana, nor Lakshmee nor My own Self is so dear to Me as you are.

Lord Shree Krishna’s loveliness can not be tasted by a feeling of equality with Him but it can be enjoyed by a sentiment of Devotion towards Him. This is the conclusion of the *Shástras* and the intuition of the wise while the ignorant can not appreciate the exquisite fineness of sentiments. Lords Shree Balaráma, Lakshmana, Adwaita, Nityá-nanda and Shesha Sankarshana enjoy the blissful nectar of the loveliness of Lord Shree Krishna by assuming the predicament of His devotee and being enraptured by such ecstasy they forget everything else.

Leaving aside the consideration of others,

even Lord Shree Krishna Himself yearned for enjoying His own loveliness and made efforts for the same but could not taste it without assuming the sentiment of Devotion; So He incarnated Himself as Lord Shree Krishna Chaitanya in the predicament of His devotee, being however perfect in every respect, and enjoyed His own loveliness in different fine shades of the sentiment of Devotion. I have already explained this conclusion before. All the Incarnations enjoyed the privilege of the sentiment of Devotion than which there is no more source of bliss. Lord Shree Sankarshana is the primary Incarnation of the Devotee and so also Lord Shree Adwaita is counted among Incarnations of the Same. The grandeur of Lord Shree Achárya Goswámee is infinite as His loud invocations brought about the Incarnation of Lord Shree Chaitanya who liberated the World by promulgating *San-keertana*, so that people attain the wealth of Divine Love through the grace of Lord Shree Adwaita. Who can therefore adequately describe the infinite sublimity of the Principle of Lord Shree Adwaita ?

I just write what I have learnt from great

men. My million bows to the Feet of Lord Shree Adwaita Achárya whom I exhort not to notice my serious transgression, viz. the attempt on my part to measure His grandeur which is fathomless like million oceans. Obeisance to Lord Shree Adwaita Achárya who is respected by Lords Shree Chaitanya and Nityánanda. I have determined the the Principle of Lord Shree Adwaita in the above two *Slokas*; now O devotees, listen to the determination of the Five Great Principles.

In Shree Roopa Raghunátha's Feet whose
trust
Shree Chaitanya Charitámrita chants
Krishnadás.

Thus in Shree Chaitanya Charitámrita, Early Period, the Sixth Chapter entitled the Determination of the Principle of Lord Shree Adwaita is concluded.

CHAPTER SEVEN.

The Determination of the Five Great Principles.

अगत्येकगतिं नत्वा ह्येवार्थधिकसाधकम् ।

श्रीचैतन्यं लिख्यतेऽस्य भक्तिप्रेमबदान्यता ॥

After bowing down to Lord Shree Chaitanya who is the sole resort of the helpless and who specially confers His boons on the depressed I proceed to describe His generosity in distributing Love and Devotion. (1)

Obeisance to the Supreme Lord Shree Krishna Chaitanya, blessed are those who have taken refuge in His Feet. Previously (in the opening *sloka* of this volume,) I have bowed down to the six Principles (Shree *Guru* etc.) and I have dealt with the principle of Shree *Guru* ; now listen to the determination of the remaining Five Principles who incarnated Themselves with Lord Shree Chaitanya and blissfully joined in *Sankeertana* with Him. They constitute one and the same Principle without any (radical) difference,

but still there is individual distinction among them for the enjoyment of bliss.

Thus in the *sloka* of Shree Swaroopa Goswáamee's *karachá*

* पञ्चतत्त्वात्मकं कृष्णं भक्तरूपस्वरूपकम् ।

भक्तावतारं भक्ताख्यं नमामि भक्तशक्तिकम् ॥

Lord Shree Krishna is the Godhead (श्रीभगवान्) Himself and the sole Deity (ईश्वरः) who knows no second, He being the son of Shree Nanda and the Prince of lovers, who sported with the damsels of Braja as their beloved in *Rása Leelá* etc ; all the rest are His attendants. That Lord Shree Krishna incarnated Himself as Lord Shree Krishna Chaitanya with all those blessed followers. Lord Shree Chaitanya is therefore the sole Divine Principle, but His hallowed Self is imbued with the sentiment of Devotion. It is a wonderful characteristic of the loveliness of Lord Shree Krishna that He assumed the spirit of a Devotee in order to enjoy His own sweetness ; it is on account of this that Lord Shree Chaitanya Goswáamee

assumed the sentiment of a devotee. His brother, Lord Shree Nityánanda is Bhakta *swaroopa* (identical with the spirit of a devotee) while Lord Shree Adwaita Achárya Goswámee is the Devotee Incarnate (*Bhakta-Avatára*). These three Principles are counted as Lords (प्रभवः), Lord Shree Chaitanya being the Supreme Lord (महाप्रभुः) and the other two simply Lords who worship the Feet of the first. These three Principles are deemed adorable by all. The fourth Principle viz. that of a Devotee which includes Shreenivása and millions of devotees (who are all counted as pure) constitutes the body of worshippers. The Incarnations of the Supreme Lord's attributes such as Shree Gadádharma etc. are counted as His intimate devotees with whom the Supreme Lord sports eternally, promulgates *Sankeertana* as also enjoys and distributes the treasure of Love.

On visiting this world in the company of these five Principles, the Supreme Lord ransacked the treasure of His past (stored in *Dwápara Yuga* during His incarnation as Lord Shree Krishna) store-house of Love and in Their company appropriated the same for Their enjoyment. The more they drank of

the same Their thirst grew incessantly and drinking again and again They became highly intoxicated and danced, wept, laughed and sang like drunken people. They never judged the fitness of recipients nor the suitability and propriety of place but distributed Love wherever They got opportunity. They plundered, enjoyed and emptied the store-house of Love which however, wonderfully enough, multiplied hundredfold. Thus swelled the deluge of Love which inundated all space and drowned everybody, including women, the old, young or children, good men or bad men, the cripple, idiots and the blind. The whole world was flooded with Love and the seed of creation of its denizens was, in fact, destroyed on spying which the Five Principles were highly exulted. The more they showered Love on the three World, the more the Deluge swelled ; but some very dexterous people viz. the followers of the doctrine of *Máyá* and of the path of *Karma*, sophisters, maligners, infidels and the degraded scholars ran away and evaded the flood which could not reach them.

Having noticed this the Supreme Lord thought within Himself that He wanted to

submerge the whole World (with Love) but some evaded it which broke His vow so that He would initiate a fun for drowning them. Thus musing within Himself, He assumed the order of hermitage. He remained as a householder for twentyfour years, but in His twenty-fifth year He entered the institution of monkhood by assuming which He attracted all those sophisters, scholars infidels, detractors and followers of the path of *Karma* etc. who had so long evaded His flood of Love. They then came and prostrated themselves at His Feet, obtained His pardon for their past transgression and sank in His Ocean of Love. Who can escape His extensive snare of Love ! The Lord graciously incarnated Himself for Universal salvation and He showed infinite tact for liberating all. He made even non-Hindus (*Mlechchhas*) His devotees, but only the followers of the cult of *Máyá* (Shree Sankaráchárya's school of *Vedánta*) in Benaras (*Báránashee*) avoided Him. On His way to Shree Brindábana the Lord sojourned in Benares where those people maligned Him saying that being a *Sannyásee* (monk) He sang and danced, that instead of studying *Vedánta* He chanted the

name of God in *Sankeertana*, that He was an ignorant *Sannyásee* who did not know His own cult and that being sentimental Himself He associated with sentimental people. On hearing this the Lord smiled within Himself, ignored them altogether and did not cultivate their acquaintance but proceeded to Mathurá.

On His way back from Mathurá the self-willed Lord stayed in the house of a *shoodra* scribe named Shree Chandrashekara, while, He took His alms (meals) in the house of Shree Tapanamishra without accepting the invitation of the *Sannyásees*. There He was joined by Shree Sanátana Goswámee for whose training the Lord stayed for a couple of months during which He taught him all the canons of *Vaishnavism* and the esoteric meaning of *Shreemat Bhágabata* and other *Shástras*. In the meanwhile, Shree Chandrashekara and Shree Tapanamishra being afflicted, made this submission at His Feet :—
 “O Lord, how long shall we hear your calumny which being unable to bear we shall put an end to our lives! The order of *Sannyásees* calumniates you which we can not bear, as it rends our heart and ears.”

On hearing this, the Lord smiled a little when a *bráhmāna* approached and represented at His feet :—"I crave a boon of You which You may be pleased to confer upon me. I have invited all *Sannyásees* and if you also join, my desire will be fulfilled ; I know that you do not visit the congregation of monks, but pray accept my invitation out of compassion for me." The Lord smiled and accepted his invitation. This incident was brought to pass out of compassion for the monks ; for that *bráhmāna* knowing full well that the Lord never went to the abode of any monk entreated Him importunately, being prompted by His inner inspiration.

Another day, the Lord went to the house of that *bráhmāna* where He saw the congregation of monks. Having bowed to them He went to wash His Feet after which He sat down on the spot where He washed. He then exhibited some of His glorious powers viz. His highly resplendent Body possessing the lustre of million Suns. His glory attracted the minds of all the hermits who got up leaving their seats. Their chief leader named Shree Prakáshánanda then addressed the Lord thus respectfully :—"Come here,

come hear, O Blessed Feet ! What ails you that you are going to sit on an unclean spot ?” The Lord replied : —“I belong to an inferior order, so that I do not deserve to take my seat in your assembly. Then Shree Parkásh-ánanda himself took hold of His hands and placed Him within the congregation showing deference to Him and questioned Him thus :—“Are you named Shree Krishna Chaitanya and have you been blessed with the discipleship of Shree Keshava-Bharatee ? How is it that you being a monk of a recognised order and staying in this town do not associate with us, but being a hermit you dance, sing and chant *Sankeertana* in the company of Sentimental people ! The study of *Vedánta* and meditation being the cult of monks why do you renounce them and behave like sentimental people ? You look like Lord Shree Náráyana Himself in glory but why do you resort to inferior practices ?” The Lord replied :—“O Blessed Feet : listen to my reasons. My Shree *Guru* finding me ignorant enjoyed me thus :—Being shallow you have not the privilege of learning *Vedánta* and so you should recite the *Mantra* of Lord Shree Krishna

which is the *quintessence* of all *Mantras* That *Mantra* liberates one from the cycle of worldly existence and from the holy Name of Lord Shree Krishna one attains His Feet. There is no cult in *Kali-Yuga* other than His Name which is the cream of all *Mantras* according to the spirit of the *Shástras* So saying, he taught Me a *sloka* which he enjoined Me to learn by heart viz, the saying of *Brihannáradeeya Puránam*

हरेर्नाम हरेर्नाम हरेर्नामैव केवलम् ।

कलौ नास्तेष्व नास्तेष्व नास्तेष्व गतिरन्यथा ॥

Besides the Name of Lord Shree Hari, the Name of Lord Shree Hari and the sole Name of Lord Shree Hari alone, there is no other means of salvation, none else and nothing else in *Kali Yuga*. (3)

In pursuance of this mandate I incessantly chanted His holy Name in the course of which my mind become unhinged; I lost my patience and become delirious; I smiled, wept, danced and sang like one under the influence of liquor. Then mustering My patience I mused within Myself that My reason had been clouded by the Name of

Lord Shree Krishna and I had become insane, having lost the balance of my mind. So thinking, I made this submission to the Feet of my Shree Guru :—"O Lord, what *Mantra* hast thou inculcated to Me and what is its strength that in reciting the same it has made Me insane, causing Me to laugh and weep !' On hearing this My Shree *Guru* told Me in reply :—"This is the characteristic of the *MaháMantra* of Lord Shree Krishna's Name that whoever recites the same imbibes Love for Him, which constitutes the ultimate *Summum bonum* of life before which the other four desiderata (पुरुषार्थाः viz. धर्मार्थ काम मोक्षाः) look insignificant like mere blades of grass. The Ocean of the nectarean bliss of Love is the fifth desideratum of Life compared to which all other bliss such as that derived from absorption in *Brahman* is not even a drop. All the *Shástras* proclaim in one voice that the fruit of chanting the Name of Lord Shree Krishna is that Love which has manifested in Yourself by good fortune. It is the nature of this Love to afflict the mind and body and engender a desire for attaining the Feet of Lord Shree Krishna. It is another characteristic of this Love that

the lover laughs, weeps, sings, dances and runs to and fro, being beside himself (with joy) and manifests perspiration, shivering, thrill, tears, sobbing and pallor, while the following sentiments viz frenzy, grief, patience, pride, ecstasy and humility agitate the mind of the lover and drown him in the ocean of the nectar-like bliss of Lord Shree Krishna. It is good that you have attained the ultimate *Summum bonum* of life, so that I have been gratified to my heart's content by the outburst of your love. Do you dance and sing and chant the holy Name of Lord Shree Krishna in the company of devotees and grant salvation to every body by inculcating that holy Name to them. So saying, he taught Me the following *sloka* which is repeatedly said to be the essence of *Shreemat bhāgavatam* Vide XI-2-38.

एवंव्रतः स्वप्रियनामकीर्त्तार्त्ता ;

जातानुरागो द्रुतचित्त उच्चैः ।

हसत्यथो रोदिति रौति गाय-

त्युन्मादवन्नृत्यति लाकवाहः ॥

The devotee who practises this cult ;

brimming with Love by chanting the name of his beloved, with his heart melted thereby sometimes laughs aloud, sometimes weeps, cries or sings or at other times dances publicly like a lunatic. (4)

Relying firmly on this precept of my *Guru* I incessantly chant the Name of Lord Shree Krishna which makes Me sing and dance involuntarily. Compared to the Ocean of rapture enjoyed by chanting the Name of Lord Shree Krishna the bliss derived from absorption in *Brahmah* is like the glow of a fire-fly (compared to the lustre of the Sun)

Thus in Shree *Haribhaktisudhodaya*-

त्वत्साक्षात् करणाह्लाद विशुद्धाब्धिस्थितस्य मे ।
मुखानि सोष्यदायन्ते ब्रह्मण्यपि जगद्गुरो ॥

Shree Prahlad told Lord Shree Nrisingha :—‘O *Guru* of this Universe ! placed, as I am, in the pure Ocean of enjoyment derived from Thy vision, the bliss originating from absorption in *Brahman* appears to me like a pool of water accumulated in a cavity dug by the hoof of cattle.’ (5)

Hearing these sweet words of the Lord, the minds of the assembly of monks were

changed and they replied in these honied words :—“Whatever you have said is perfectly true, viz that whoever imbibes Love for Lord Shree Krishna is blessed ; every body is pleased with your devotion to Lord Shree Krishna, but why do you not listen to *Vedanta* ; what harm is there ?”

On hearing this, the Lord smiled and said :—“I may make a submission to you if that does not offend you.” In reply, the whole congregation of monks said :—“You look like Lord Shree Náráyana Himself ; Your words are pleasing to the ear ; Your loveliness is charming to the eyes and Your (holy) influence delights our minds so that your saying can not be unreasonable.”

The Lord replied :—“The *Vedanta-Sootras* which were enunciated by Lord Shree Náráyana in the Form of Shree Vyasa constitute the sayings of God Himself which are free from the defects of error, (भ्रमः) inadvertence, (प्रमादः) desire to impose upon one’s adversary by specious arguments विप्रलिप्सा and defective observation or action (करणापाटवं) Whatever has been stated by Him in *Sootra* form with texts from the *Upanishadas* is *Truth* and their natural or primary (मुख्य)

interpretation is inestimably lofty but the *twisted* or secondary (गौण) interpretation offered by Shree Shankaracharya in his commentary (शारीरकभाष्यं) is such as would annihilate the whole cult of Devotion by listening to the same. He is not to blame, however, for this, as he made this far-fetched interpretation by the command of God * having obscured the real primary interpretation. The expression, *Brahman* is primarily interpreted as God Himself who is replete with all spiritual powers without a higher or equal Principle. His Manifestations and Forms are all spiritual; but Shree Shankaracharya has called Him formless having ignored His spiritual manifestations His Body, His abode and His retinue which are all made up of spirit and bliss have been described by Shree Shankaracharya as composed of the material attribute of *Sattwa*. It is no fault on his part, as he has merely carried out the behest of his Lord; but whoever listens to him

* हावरादौ युगे भूत्वा कलया सातुषादिषु । सुागमैः कल्पितैस्तुञ्ज जनान् महिमखान् कुरु—पाद्रे । Sree Rudra was also enjoined to impose on Brihaspati Jaimini Kapila and certain other Rishis not devoted to the Lord to preach tamasic doctrines to captivate Asuras.

loses everything (of spiritual life), as there is no more blasphemy of Lord Shree Vishnu than to belittle His Body as material. The Principle of God is like that of blazing Fire, while the Soul of living beings is like a spark; the living Soul is but an attribute owned by its possessor, viz. The Principle of Lord Shree Krishna, as evidenced by the *Shastras* such as Shree Geeta, Shree Vishnu Purana etc.

अपरेयमितस्तूत्यां प्रकृतिं विद्धि मे पराम् ।

जीवभूतां महाबाहो ययेदं धार्यते जगत् ॥

(गीता—७-५)

O mighty-armed this (viz, the Material World) composed of elements etc. is My inferior nature, but know My superior other nature composed of living beings by which this World is upheld.

विष्णुशक्तिः परा प्रोक्ता क्षेत्रज्ञाख्या तथापरा ।

अविद्या कर्मसंज्ञान्या तृतीयया शक्तिरिष्यते ॥

(वैष्णवे—७-६१)

The attributes of Lord Shree Vishnu are of three kinds viz : —

(1) The Superior (or intrinsic) (2) the inferior or the Principle of the living soul which knows its physical surroundings

and (3) the extrinsic (or *Máyá*) whose function is Nescience (अविद्या). (7)

Having described the principle of living beings as the higher Principle Shree Shankaracharya shadowed the grandeur of the highest Principle of God, the *Sootras* of Shree Vyasa inculcate the doctrine of spritual Evolution (परिणामवादः) which Shree Shankarachaya criticised as erroneous on the part of Shree Vyasa. He contended that according to the doctrine of Spiritual Evolution God becomes liable to metamorphosis and having said so formulated his theory of Idealism (विवर्त्तवादः). Truly speaking however, the doctrine of Spiritual Evolution is the correct one, the true scope of *Idealism* being confined to (rebutting) the (erroneous) conception of Self in the Body. God is possessed of inscrutable powers and He transforms Himself into this Cosmos, His Will, remaining nevertheless intact by His inscrutable powers. The material World furnishes an example of this in the gem known as *Chintamani* (चिन्तामणि) which produces various kinds of jewels, being itself unchanged. If a material object can possess such inscrutable powers, what wonder

is there that God should possess the same ! The great Divine word (प्रणवः) *Pranabāh* or *Omkārah* constitutes the essence of the *Vedas*, being identical with God Himself as permeating the whole Universe and being meant by God to cover all principles. The Divine saying (तत्त्वमसि) (occurring in *chhāndogya Upanishada* of *Sāma Veda*) is however a detached saying covering only a portion of the *Vedas*. Shree Shankarāchārya shadowed the (real) Great Word *Pranava* and substituted for it the saying तत्त्वमसि as the Great word (of the *Vedas*.) All the Vedic *Sootras* have direct reference to Lord Shree Krishna, but Shree Shankarāchārya resorted to a *twisted* interpretation of the same instead of their primary meaning. The *Vedas* which are self-evident from the crown of all *Proof* and by attempting their far-fetched interpretation the self-evident character of the text is taken away. Thus Shree Sankarāchārya put forward his figurative interpretation of every (Vedānta) *Sootra* by a stretch of imagination leaving aside its natural meaning”.

In this way the Lord exposed Shree Sankarāchārya's interpretation of every *Sootra* which astonished the whole assembly

of monks who then told Him "Listen, O Blessed Feet ! we do not dispute your refutation of the interpretation of Shree Shankarácharya which we know to have been invented by him; but still out of respect for the confederacy of monks we follow it. Pray now expound the primary meaning of the *Sootras* and then we shall judge your ability."

The Lord then explained the direct meaning of all the *Sootras* thus :—"The expression *Brahman* means the Infinite substance viz God (श्रीभगवान्) who is possessed of the six Divine Powers * Aiswaryas and the repository of the Ultimate Principle ; His powers being inherent, without any scent of *Máyá* in them. He is the Thema (सम्बन्ध) of all the *Vedas* whoever calls Him impersonal or bereft of attributes (निर्विशेषं) does not acknowledge His spiritual powers. By not acknowledging part of His Principle *His Perfection* suffers. The following constitutes the means of attaining Him viz. the nine exercises of Devotion † (such as listening to His discourse)

* Vide the enumeration of षडेश्वर्याणि in the footnote of page 2 Chapter I.

† Vide footnote under p. p. 17 of Chap. I अथवा कौतुहलं विषयो: etc.

which help the attainment of Lord Shree Krishna and hence are styled as (अभिधेयाः) (Means of Salvation) of all the *Vedas*. From the exercise of such devotion buds forth Love and if one imbibes affection for the Feet of Lord Shree Krishna He renounces attachment for all other objects. This superb wealth of Divine Love forms the fifth desideratum of living Souls which makes them test the nectar of Lord Shree Krishna's Loveliness. From this Love Lord Shree Krishna is won over to His Devotees who derive from the same the nectarous bliss of His service. All the *Sootras* therefore arrived at these three conclusions viz. (1) (सम्बन्धः) (the object i. e. Lord Shree Krishna), (2) अभिधेयः (the means of attaining Him viz the nine exercises of Devotion) and (3) प्रेम (the fruit of such attainment viz. the bliss of love)

On hearing this interpretation of all the *Sootras*, the congregation of monks thus addressed the Lord with humility :—"Thou art the Incarnation of the *Vedas*, being Lord Shree Náráyana Himself. Pray, forgive our former transgression in cavilling at Thee".

Thenceforward the disposition of all the

monks was changed and they constantly uttered the holy Name of Lord Shree Krishna. Thus having forgiven their dereliction the Lord blessed them by inculcating to them the Name of Lord Shree Krishna. All the monks then took their alms (meals) with the Lord seated in their midst. After taking the same the Great Lord returned to His residence. Such fascinating sports were performed by the charming Lord Shree Gouránga.

Having heard and seen these things the minds of Shree Chandrashekara, Shree Tapanmishra, Shree Sanátan and others were delighted. All the hermits then visited the Lord who was praised throughout Benares. By the visit of Lord Shree Krishna Chaitanya to Benares the whole city was blest along with all its residents. Millions of people came to see the Lord, so that His gate was always thronged with dense crowd making access difficult. Whenever the Lord went to see Shree Vishweswara (the presiding Deity of Benares) millions of people joined Him there. Whenever the Lord went to the bank of the Ganges there used to be a large congregation of people on the spot who chanted the name of Shree Hari with their arms

uplifted, filling the whole space of Heaven and Earth with the resonance of their voice. Having thus conferred salvation upon those people the Lord desired to shift elsewhere and accordingly sent Shree Sanátana to Shree *Brindábana*. Being subjected to the tumult of the populace day and night, the Lord at last left Benares for Shree Neeláchala (the Blue Hill of Puri). I shall dilate on these sports in future, but I have touched on them briefly, finding scope here.

Lord Shree Krishna Chaitanya blessed the Universe by conferring on it the Name and Love of Lord Shree Krishna in the shape of the Five Great Principles. He deputed to Mathurá His two lieutenants Shree Roopa and Shree Sanátana who promulgated the cult of Devotion there. He sent to Gauda Lord Shree Nityánda Goswámee who spread Devotion there in its infinite details. He himself proceeded to Southern India where He promulgated the name of Lord Shree Krishna in every hamlet, spread Devotion down to Shree Setubandha (Cape Comorin) and granted salvation to all by conferring on them Love for Lord Shree Krishna. Thus I have described the nature of the Five great

Principles by learning which one imbibes a knowledge of the Principle of Lord Shree Chaitanya. I offer my million bows to the Lotus-Feet of the three Lords Shree Chaitanya Shree Nityánanda and Adwaita as well as of all devotees such as Shree Shreevása and Shree Gadádhara and somehow or other describe meagrely the sports of Lord Shree Chaitanya.

In Shree Roopa Raghunátha's Feet whose
trust.

Shree Chaitanya Charitámrita chants
Krishnadás.

Thus in Shree Chaitanya Charitámrita, Early Period, the Seventh Chapter entitled the Determination of the Five Great Principles is concluded.

CHAPTER EIGHT.

The Mandates of Shree Vaishnavas to the Author for composing this Work.

बन्दे चैतन्यदेवं तं भगवन्तं यदिच्छया ।

प्रसभं नर्त्यते चित्रं लेखरङ्गे जडोऽप्ययम् ॥

Obeisance to the Godhead Lord Shree Chaitanya by Whose will even this idiot is made to dance involuntarily in the pastime of elegant composition. (1)

I bow down to the Great Lord Shree Krishna Chaitanya, Gaura, to Lord Shree Nityánanda of supreme bliss, to the gracious Lord Shree Adwaita Achárya, to the high-souled and wise Lord Shree Gadádharma and to all the Great Lord's devotees such as Lord Shreevása ; I reverently worship all their Feet. By their contemplation even the mute can discourse wisely, the cripples can scale a mountain and the blind can spy the stars, The erudition of those so-called learned men who do not respect them is nothing but the croaking of frogs. Those

who do not respect these Five Great Principles but show devotion to Lord Shree Krishna never attain His Grace nor salvation. Just as in the past, Kings like Jarásandha who worshipped Lord Shree Vishnu by *Vedic* rites were regarded as demons merely because they did not respect Lord Shree Krishna, so also those who do not regard Lord Shree Chaitanya are deemed as demons. Reflecting within Himself that people would suffer perdition by not respecting Him, the Lord out of compassion for them assumed the order of monkhood, from the idea that they would bow down to Him out of consideration for a hermit which would relieve their misery and grant them salvation. Whoever does not worship such gracious Lord Shree Krishna Chaitanya is to be counted as a demon though he may excel in all virtues. I therefore, with my arms upraised, again exhort you to worship Lords Shree Chaitanya and Nityánanda giving up all sophistry. Even if any sophister claims Argument as the basis of Proof, contending that whatever Principle is established by Logic is to be worshipped, then also I would ask him to discuss the Mercy of Lord Shree Chaitanya.

by which his mind would be agreeably surprised ; for even if one listens to or chants the name of Lord Shree Krishna for several cycles of birth and re-birth he can not still attain the wealth of Love to His Feet.

Thus in *Tantra*

ज्ञानतः सुलभा मुक्तिर्भुक्तिर्यज्ञादि पुण्यतः ।

सेयं साधनसाहस्रैर्हरिभक्तिः सुदुर्लभा ॥

Salvation (मुक्तिः) is easily attainable by wisdom and Enjoyment (in this or the other भुक्तिः) by merit derived from oblations etc. (यज्ञादिः) but Devotion to Lord Shree Hari is very difficult to attain even by thousand means of worship (साधनानि i. e. all modes other than the exercises of Devotion) (2)

Lord Shree Krishna sends away His devotees by giving them enjoyment (भुक्तिः) or Salvation (मुक्तिः) but is loth to confer upon them Love or Devotion which He treasures up in secret.

Thus in Shreemadbhágabatam V-6-18

राजन् पतिर्गुरुरलं भवतां यदूनां,

दैवं प्रियः कुलपतिः क्व च किङ्करोवः ।

अस्त्वेवमङ्ग भजतां भगवान्मुकुन्दो,
मूर्तिं ददाति कर्हिचित् स्म न भक्तियोगम् ।

Shree Shukadeva told kind Pareekshita :—
“O King ! the God Shree Mukunda is verita-
bly the Lord, *Guru*, the Deity, the beloved
and the leader of the houses of yourself and
the *Yādavas* and sometimes even your atten-
dant. Let it be so, O darling, but He ordi-
narily confers salvation on His worshippers
though seldom union through the path of
His devotion. (3)

This Divine Love however, was conferred
by Lord Shree Chaitanya to any body and
every body even unto Shree Jagái and Shree
Mádhái, not to speak of others. He being
the self-willed Lord, lavished the secret store
of His Love to anybody without scrutiny.
Observe even now, whoever takes the Name
of Lord Shree Chaitanya is startled and over-
powered with tears out of Love for Lord Shree
Krishna. Whoever utters the name of Lord
Shree Nityánanda imbibes Love for Lord Shree
Krishna and all his limbs are benumbed,
while tears flow from his eyes like the stream
of Ganges. The Name of Lord Shree Krishna:

takes notice of past transgression (अपराधः) so that a sinner is not moved by taking His Name. Thus in Shreematbhāgabatam-11-3-24

तदश्मसारं हृदयं वतेदं,
यद्गृह्यमाणैर्हरिनामधेयैः ।
न विक्रियेताथ यथा विकारो,
नेत्रे जलं गात्र रुहेषु हर्षः ॥

A heart which is not moved uttering the Name of Lord Shree Hari, giving evidence of the same in the flow of tears as also in the shape of hairs standing on their ends must be made of adamant indeed ! (4)

The Name of Lord Shree Krishna, in the first place, dissipates all sin and in the next place manifests Devotion which is the source of Divine Love. Upon the appearance of Love shivering, startling, sobbing and tears manifest themselves so that the fruit of taking a single Name of Lord Shree Krishna is such manifold wealth viz., easy liberation from the cycle of births and rebirths and attainment of service of Lord Shree Krishna. If after taking such Name of Lord Shree Krishna several times Divine Love does not

manifest itself with flow of tears, it would show that the man is guilty of gross delinquency for which the germ of the Name of Lord Shree Krishna does not fructify. There are however no such considerations in the causes of Lords Shree Chaitanya and Shree Nityánanda on uttering whose names They confer Love with streaming tears. The Supreme Lord who is the self-willed God him-self is infinitely magnanimous and nobody can attain salvation without worshipping Him. O ignorant folk listen to the auspicious deeds of Lord Shree Chaitanya from which you will learn His magnanimity.

Shree Vedavyása has narrated the sports of Lord Shree Krishna in *Shreemadbhágabatam* while Shree Brindábana: Dása figures as Shree Vyása in respect of the sports of Lord Shree Chaitanya. The latter narrated (in his work *Shree Chaitanya Bhágabata*) the auspicious deeds of Lord Shree Chaitanya by listening to which all evil is dispelled. It also discloses the grandeur of Lord Shree Chaitanya and Shree Nityánanda and reveals the furthest limit of truth relating to Devotion to Lord Shree Krishna, after collecting the cream of the conclusions of *Shreematbhágabatam* in

respect of Devotion. Even if an infidel *Yavana* (Non-Hindu) listens to Shree Chaitanya Mangala (the work of Shree Brindábana Dás subsequently know as Shree Chaitanya Bhágabata) he becomes a devoted *Vaishnava*. No human being can compose such blessed work ; for Lord Shree Chaitanya Himself has spoken through the mouth of Shree Brindabana Dasa. My million bows to the feet of Shree Brindábana Dása who has liberated this world by composing such work. He took his birth in the womb of Shree Náráyancee who partook of the remnants of Lord Shree Chaitanya's meal. How wonderfully has he narrated the sports of Lord Shree Chaitanya by listening to which all the three Worlds are sanctified. O people worship therefore Lord Shree Chaitanya and Shree Nityánanda which will dispel your misery of worldly existence and confer on you the bliss of Love.

Shree Brindábana Dása described all the sports of Lord Shree Chaitanya in his said work Shree Chaitanya Mangala. At first, he enumerated all the Lords sports in the form of a synopsis (*सूत्रं*) and afterwards proceeded to describe them at length. The sports of the Lord being infinite and boundless, the

volume of his work swelled, observing which he limited his description and omitted to dilate upon some of the sports originally mentioned in an aphoristic form. In the course of describing the sports of Lord Shree Nityananda his mind was carried away, so that he could not complete his narration of the deeds of the closing period of Lord Shree Chaitanya, for hearing a description of which the minds of the devotees resident in Shree Brindábana become inquisitive.

In Shree Brindábana under the *Kalpadruma** there is a golden mansion where there is a superb joint seat (महायोगपीठः) on which there is a throne bedecked with gems whereon is always seated the prince of *Brajā* styled Lord Shree Govinda who is the (ultimate) Cupid (मदनः) incarnate. Various regal service is rendered to Him including delicious offerings, celestial robes and ornaments and He is incessantly served by thousands of attendants whose services can not be described by thousand mouths. The Master of His Service is Shree Pandit Haridása whose fame and merits are patent through all the World. He

* Vide footnote under page 10 of Chapter I.

is good-natured, patient, calm, generous and serene, courteous in talk, affable in manners and gentle. He is respectable to all and a benefactor of everybody, his mind being above guile, envy or malice. All the ordinary good qualities of Lord Shree Krishna numbering fifty dwell in his person. Thus in Shreematbhágabatam V-18-12

यस्यास्ति भक्तिर्भगवत्यकिञ्चना,

सर्वैर्गुणैस्तत्र समासते सुरा ।

हरावभक्तस्य कुतो महद्गुणा,

मनोरथेनासति धावतो वह्निः ॥

In a person possessed of selfless Devotion to God all the Deities dwell with all the good qualities. How can high qualities inhere in a person bereft of Devotion to Lord Shree Hari, as his desires always run after extrinsic worldly objects ! (5)

Shree Ananta Achárya a disciple of Pandit Goswámee (Shree Gadádharma) is brimful of Love for Lord Shree Krishna, magnanimous and highly revered. Who can describe his infinite good qualiteis ! Pandita

Shree Haridása happens to be his beloved disciple possessing firm faith in Lord Shree Chaitanya and Nityánanda. He highly exults in dwelling on the sports of Lord Shree Chaitanya and always accepts the merits of Shree *Vaishnavas*, never discerning their faults. He pleases them by his body, mind and speech and incessantly listens to the auspicious sports of Lord Shree Chaitanya which all *Vaishnavas* hear from his gracious mouth. He brightens their assemblies by his (luminous) speech like the full moon and augments their bliss by the nectar of his good qualities. Most graciously he directed me to describe the closing sports of Lord Shree Gauránga. Shree Govinda Goswámee, a disciple of Shree Kásheeswara Goswámee, like whom there is no beloved attendant of Lord Shree Govinda, Shree Yadaváchárya Goswámee, a companion of Shree Roopa, who takes infinite delight in the sports of Lord Shree Chaitanya, Shree Bhoogarbhá Goswamee, a disciple of (Shree Gadádharma) Pandita Goswamee, who has no talk in his mouth other than that of Lord Shree Gauránga, his disciple Shree Chaitanya Dása (the commentator of Shree Jayadeva's

Geetago vinda, also known as Shree Poojáree Goswámee) who is an attendant of Lord Shree Govinda, Shree Kumudánanda Chakravartee, the loving Shree Krishna Dása and all other devotees resident in Shree Brindábana being desirous of listening to the closing deeds of Lord Shree Chaitanya, graciously commanded me to write the same which I do in pursuance of their mandates, shaking off all delicacy.

Having obtained their command, I visited Lord Shree Madana Gopála, in perplexity of mind, for obtaining His mandate. After getting His vision I prostrated myself at His Feet which were being served by Shree Goswámi Dása Poojáree. When I craved sanction at the Lord's Feet His garland dropped down from His neck, whereupon all the Vaishnavas chanted aloud the name of Lord Shree Hari and Shree Goswámi Dása brought the wreath and placed it on my neck. I was overjoyed on getting His garlad signifying His sanction whereupon I commenced writing this volume which I am made to write by Lord Shree Madana Mohana. My composition is like the talk of a parrot, as I compose whatever I am made

to write by Lord Shree Madana Gopala, just as a wooden doll is made to dance by virtue of Magie. Lord Shree Madana Mohana is the God of my ancestors, His attends being Shree Raghdnátha, Shree Rooya and Shree danátana. I also meditate upon the Lotus-Feet of Shree Brindában Dása by whose sanction I write suspiciously. He is the *Vyása* in respect of the sports of Lord Shree Chaitanya which are never intelligible to anybody without His grace. Though ignorant, low, small and attached to the World, I am so presumptuous only by the strength of the mandates of Shree *Vaishnavas*. Such is the influence of the Feet of Shree Roopa and Shree Raghunátha that meditation of the Same fulfils all desires.

In Shree Roopa Raghunátha's Feet whose
trust

Shree Chaitanya Charitámrita chants
Krishna Dás

Thus in Shree Chaitanya Charitámrita, Early Period, the Eighth Chapter entitled the Mandates of Shree *Vaishnavas* to the Auther for composing this work is concluded.

CHAPTER NINE.

Description of the *Kalpa*-Tree* of Devotion.

तं श्रीमत् कृष्णचैतन्यदेवं वन्दे जगद्गुरुम् ।

यस्यानुकम्पया श्वापि महाश्विं सन्तरेत् सुखम् ॥

Obeisance to that Lord and *Guru* of the Universe, Shree Krishna Chaitanya, by whose Grace even a cur can easily cross a vast Ocean. (1)

I bow down to Lords Shree Krishna Chaitanya-Gaura Chandra Shree Adwaita Chandra, Shree Nityānanda, Shree Sreevása and all other devotees of Lord Gaurānga whose contemplation fulfils every desire. I describe the sports and merits of Lord Shree Chaitanya by the Grace of Shree Roopa, Shree Sanātana, Shree Raghunātha Bhatta, Shree Jeeva, Shree Gopala Bhatta, Shree Raghunātha Dās and others. Whether I know or do not know anything I merely do this for my own purification.

* A Divine Tree which yields the fruit of every prayer.

मालाकारः स्वयं कृष्णः प्रेमामरतरुः स्वयम् ।

दाता भोक्ता तत्फलानां यस्तं चैतन्यमाश्रये ॥

I resort to that Lord Shree Chaitanya who Himself is not only the immortal Tree of Love for Lord Shree Krishna, but also its planter and who at the same time distributes and enjoys its fruits. (2)

The Lord said that He bore the name of Shree Bishwambhara which would be literally true if He could but fill the whole Universe with Love. So thinking, the Lord took up of the art of a gardener and commenced the work of planting an orchard at Shree Navadweepa. This (Divine) Gardener, Lord Shree Chaitanya brought the *Kalpa*-Tree of Devotion (from Shree Goloka) to this world and planted it there, having sprinkled on it the water of His will.

Obeisance to Shree Mádharma Puree who is the repository of Love for Lord Shree Krishna, He being the Primary germ of this *Kalpa-Tree* of Devotion which developed into the shape of Shree Eeshwarapuree. The Gardener Lord Shree Chaitanya Himself became its trunk and by His inscrutable powers

the planter Himself became the trunk which is the main stay of all the branches.

Shree Paramánadapuree, Shree Keshava Bharatee Shree Brahmánandapuree, Shree Brahmánanda Bháratee, Vishnupuree, Shree Keshavapuree, Shree Krishnánandapuree, Shree Nrisinghateertha and Shree Sukhánandapuree were the nine offshoots which sprung from the main root and made the Tree stable. The central root is Shree Paramánandapuree who is possessed of great fortitude. These nine roots made the tree stationary. A great many boughs issued from the trunk and spreading above one another became innumerable. Each score of boughs formed a cluster and huge branches shadowed the whole Universe. From each bough sprung forth hundreds of branches whose total number is beyond calculation. Only the principal branches will be enumerated after first describing the Tree itself.

Two great Stems issued from the main stock named Shree Adwaita and Shree Nityánanda. A great many branches sprung from these two Stems whose branches filled the whole Universe which was shadowed by innumerable huge boughs their branches

and their ramifications viz. their countless disciples, next disciples and further disciples who filled the whole Universe. Just as the fig tree yields fruit all over its body, so this Tree of Devotion bore fruit in every part and the fruit of Love which grew on the boughs and branches of the main stock surpassed even nectar (in sweetness).

When this fruit ripened and became sweeter than *ambrosia* the Planter Lord Shree Chaitanya lavished the same without remuneration. All the riches, gems and precious stones in the three Worlds are not equivalent in worth to one fruit of this Tree. The Lord did not consider whether people asked or did not ask for it, or were fit or unfit for the same, but He knew only to give it away. He threw it broadcast in handfuls to all directions while the indigent picked it up and devoured it which made the Gradenier laugh. The Planter then addressed the limbs of the Tree (Lord Shree Nityánanda etc.) :—"Listen, O main boughs, branches and ramifications this supernatural Tree is possessed of the functions of all the senses and being stationary performs the task of mobility, while its limbs being all animate have grown and

spread over the whole Universe. I, the planter, being single-handed, cannot proceed everywhere nor pluck and distribute all the fruits which cause me severe strain, so that I entertain doubts if the distribution is being universal. Hence I direct all of you to give them away to any body and every body you may come across. Being the sole Gardener, how many fruits can I consume alone and what can I do but distribute the rest? I water this tree incessantly by the nectar of my own will which makes the Tree yield innumerable fruits. distribute them to everybody and all, so that by partaking of the same they may transcend decrepitude and death. This will redound to my merit and fame through all the Worlds the denizens of which being happy will chant hallelujahs to me. Whoever takes human birth on Indian soil sanctifies his life by doing good to others. Thus in Shreematbhágabatam X-22-25

एतावज्जन्मसाफल्यं देहिनामिह देहिषु ।

प्राणैरथैर्धिया वाचा श्रेय आचरणं सदा ॥

He alone fulfils the mission of his life in this world who always does good to living

beings by his life (deeds), wealth, mind (thoughts) and speech (counsel). (6)

Also in Shree Vishnupurānam

प्राणिणमुपकाराय यदेवेह परत्र च ।

कर्मणा मनसा वाचा तदेव मतिमान् भजेत् ॥

Whatever is for the good of living beings in this and in the after world should be performed through Action, Thought and Speech by the wise. (7)

I am but a gardener owing neither kingdom nor wealth and I earn merit by distributing fruits and flowers. Being a planter, I have become a Tree by My will, as everybody is benefitted by trees. Thus in Shreemat-bhāgabatam X-22-23

अहो एषां वरं जन्म सर्वप्रान्युपजौविणाम् ।

सुजनस्येव येषां वै विमुखा यान्ति नार्थिनः ॥

Lord Shree Krishna told his comrades :—
“Oh ! the existance of these trees, like that of good men, is blessed, as they support all living beings and the needy never return from them disappointed” (8)

When the Gardener, Lord Shree Chaitanya gave this mandate, the limbs of the *Kalpa-Tree* were overjoyed and lavished their fruits of Love to anybody and everybody who were all maddened with their taste. They devoured this highly intoxicating fruit of Love to their hearts content and being overjoyed, laughed, danced and sang. Some rolled themselves on the ground while other shouted, on spying which the Planter laughed in joy. The Gardener Himself partook of this fruit of Love and incessantly remained intoxicated and beside Himself without self-control. He made everybody mad with joy like Himself and none was to be seen who was not brimful of Love. Whoever had previously cavilled at Him as drunk now enjoyed the fruit of Love, danced and commended it. Thus I have narrated the history of the fruit of Love; now listen to the names of the branches who yielded that fruit.

In Shree Roopa Raghunáth's Feet whose
trust

Shree Chaitanya Charitámrita chants
Krishnadás.

Thus in Shree Chaitanya Charitāmrita, Early Period, the Ninth Chapter entitled description of the *Kalpa*-Tree of Devotion is concluded.

CHAPTER TEN.

Description of the Branches of the Main Trunk
(of the Kalpa-Tree of Devotion)

श्रीचैतन्य चरणाम्भोज-मधुपेभ्यो नमो नमः ।

कथञ्चिदाश्रयाद्वेषां श्वापि तद्गन्धभाग्भवेत् ॥

I bow down again and again to the bees (devotees) who suck the honey of the Lotus-Foot of Lord Shree Chaitanya by the least resort to whom (bless) even a cur imbibes the scent of that Lotus. (1)

Obeisance to Lords Shree Krishna Chaitanya, Shree Nityánanda, Shree Adwaita Chandra and all the devotees of Lord Shree Gauránga. The narrative of this Tree of this Gardener is simply unspeakable ; now listen to the description of its principal branches. The precedence of the companions of Lord Shree Chaitanya Goswámee cannot be definitely fixed ; so I shall enumerate all these great personages, as nobody can determine the superiority or inferiority of their rank. I therefore bow down to all of them

and merely proceed: to name them (without attempting to determine their precedence) for which I crave their pardon.

वन्दे श्रीकृष्णचैतन्य-प्रेमामरतरो प्रियान् ।

शाखारूपान् भक्तगणान् कृष्ण-प्रेमफलप्रदान् ॥

Obeisance to the beloved devotees: of Lord Shree Krishna Chaitanya who, like branches of His immortal Tree of Love, confer the fruit of Love to Lord Shree Krishna. (2)

Shree Shreevása Pandita and his brother Shree ShreeRáma Pandita are two branches known throughout the whole world. Shree Shreepati and Shree Shreenidhi being their other two brothers, the members of the household of these four brothers including their servants and maid-servants are counted as the ramification of these two branches. The Supreme Lord always chanted *Sankeertana* in their residence and all the four brothers served Him with all their relations and they knew no gods nor goddesses other than Him.

Shree Acháryaratna is another immense branch while the members of his family form its ramifications. He is named Shree

Chandrashekhara and the Lord danced in his house in the mood (or sentiment) of the Divine Mother. Shree Pundareeka Vidyānidhi is another huge bough and the Lord Himself wept upon taking his name. Shree Gadādhara Pandita Goswāmee is another big branch who being identical with Shree Lakshmee (Her Primary Principle, viz. Shree Rādhikā,) is unrivalled. His disciples and further desciples from his ramifications which proceed from the main branches.

Shree Bakreshwāra Pandita is a highly beloved attendant of the Lord. He danced in one mood for twenty-four *Praharas*, the Lord Himself singing all this time. He held the Feet of the Lord and told him :—"O moon-faced ! give me ten thousand *gandharvas* (celestial songsters) who may sing, so that I may dance to my heart's content." The Lord replied :—"You are my wing, being one of My branches ; I would fly into the firmament if I got another such wing".

Pandit Shree Jagadananda is veritably the Lord's own life, he being known as identical with Shree Satyabhāma. Out of love he wanted to attend the Lord and minister to His comforts which the Lord however did

not permit out of respect for His ascetism and public opinion, so that there used to be friction and bickerings between the two. I shall narrate his Love in detail, in future.

Shree Rághava Pandita is a principal attendant of the Lord, one of His principal branches being Shree Makaraddhwaja Kara. The former's sister Shree Damayantee is a beloved attendant of the Lord. She used to prepare His edibles all the year round. Shree Rághava used to carry them secretly in a basket the contents of which the Lord partook of throughout the year. This was known as Shree Rághava's *Jhali*. I shall describe these eatables in future by listening to which tears will flow from the eyes of devotees.

Pandita Shree Gangádása is very dear to the Lord and his contemplation annihilates the bond of worldly existence. Another companion of Lord Shree Chaitanya is named Shree Achárya Purandara who was addressed as father by the charming Lord Gauránga.

The next branch is Shree Pandit Dámódara who, burning with Love, even criticised the Lord Himself which I shall narrate later on and the Lord being pleased with such

criticism deputed him to Shree Nadeeá. His younger branch Shree Shankara Pandita is well-known by the appellation "The Lord's foot-pillow." Next comes Shree Sadáshiva Pandita whose desires are after the Lord's Feet. Lord Shree Nityánanda at first took up His residence in his house. Shree Pradyumna Brahmacháree who is a worshipper of Lord Shree Nrishingha was re-named as Shree Nrisinghánanda by the Lord. Shree Náráyana Pandita who is highly generous knows nothing but the Feet of Lord Shree Chaitanya. Another branch is Shreemán Pandita who is the Lord's own attendant, he being the Lord's torch-bearer when He danced. Shree Shuklámbara Brahmacháree is highly blessed, as the Lord begged and afterwards snatched away food from his hands. Shree Nandana Achárya is another branch celebrated in this World in whose house the two Lords (Shree Chaitanya and Shree Nityánanda) stayed secretly. The next branch is the Lord's fellow-pupil Shree Mukunda Datta during whose *Sankeertana* the Lord danced Himself. Shree Vásudeva Datta is a high-souled attendant of the Lord whose merits can not be adequately described by thousand

mouths. He wanted to take upon himself the whole burden of sin of all living beings in this Creation to suffer hell-torments on their behalf, setting them free.

The traits of the next branch Shree Hari-dása Thákura are wonderful. He had the unbroken practice of taking three lacs of the Lord's holy Name every day. I only hint at his infinite qualities by way of showing the directions. Shree Adwaita Achárya Goswámee even offered to him the dishes served to His deceased father on the occasion of the latter's *Shráddha* (obsequies). The waves of his merit swelled like those of Shree Prahláda, as he never knitted up his brows upon being persecuted by the *Yavanas* (the Moslems at the instance of the Quázi of Gaur). Upon his passing to the other (the eternal) World Lord Shree Chaitanya danced in great emotion embracing his body. Shree Brindábana Dása has described his sports; whatever remains to be told I shall narrate later on. His ramifications are the devotees of Kuleenagráma (such as Shree Satyarája) who were blest with his grace.

Shree Murári Gupta is a store-house of secret Love and the Lords heart melted by

listening to his humility. He never accepted any gift or money from anybody, but supported his family by pursuing his own profession (medical). Whomsoever he treated out of compassion, his physical disease as well as the disease of worldliness were eradicated at the same time. Shreemán Sen is a principal attendant of the Lord knowing nothing but the Lord's Feet. The branch of Shree Gadá-dhar Dása ranks above all, as made even the *Quázis* chant the name of Lord Shree Hari. Shree Shivánanda Sen is an intimate attendant of the Lord whose company was sought by everybody for visiting the Lord's abode (at Puri). Every year, he used to escort the Lord's retinue to Shree Neeláchala (Puri,) ministering to their comforts on the way.

The Lord showed His grace to His devotees in three forms viz. (1) directly (2) by inspiration (3) by personal manifestation. All the devotees saw the Lord, as He was while the body of Shree Nakula Brahmacháree received inspiration from the Lord. The Lord manifested Himself in the person of Shree Pradyumna Brahmacháree (his former name) who was afterwards re-named by Him as Shree Nrisinhánanda. These aer

the many supernatural traits of the Lord and Shree Shivánanda tasted all these sentiments. I shall describe these joyful incidents at length, later on.

Further ramifications from Shree Sivánanda are the members of his house-hold such as his sons and domestics who are all servants of Lord Shree Chaitanya. His three sons Shree Chaitanya Dása. Shree Ráma Dása and Shree Karnapoorá (also named Shree Paramánanda Dása) are veritable heroes amongst devotees. Shree Shreeballava Sen and Shree Kánta Sen are staunch devotees of the Lord through their connection with Shree Shivánanda. Shree Govindánanda is dear to the Lord and extremely pious. Shree Govinda Dutta is a principle songster of the Lord and Shree Bijaya Dása is His scribe who copied out many volumes for Him so that the Lord gave him the epithet of 'Ratnabáhu' (jewel-armed) Shree Krishna Dása is a self-less devotee of the Lord.

Shree Shreedhara who used to sell the bark of plantain-trees is a dear attendant of the Lord who always used to enjoy fun with him by taking from him his bark, flower and

fruit of plantain trees and by drinking water from his leaky iron vessel. Shree Bhagabán Pandita is a very dear attendant of the Lord Shree Krishna having previously manifested Himself in his body. Shree Jagadeesha Pandita and the high-souled Shree Hiranya were blessed by the gracious Lord in His boyhood, He having Himself begged of them the offerings of Lord Shree Vishnu on the day of Shree Ekádashee. Shree Purushottama and Shree Sanjaya are the two high-souled pupils of the Lord, they being His foremost students in Grammer. Another branch named Shree Banamálee Pandita is celebrated through this world, as he witnessed a club and a plough of gold in the hands of the Lord. Shree Buddhimanta Khán is very dear to Lord Shree Chaitanya, he having obeyed the Lord's mandates all his life and been His principal attendant. Shree Garuda Pandita chanted the auspicious Name of the Lord by virtue of which poison had no baneful operation on him. Shree Gopeenátha Sinha is another attendant of Lord Shree Chaitanya Who jocosely addressed him as Shree Akroora.

Shree Mukunda Dása, Shree Raghunan-

dana, Shree Narahari Dása, Shree Chiranjeeva and Shree Sulochana- all residents of Shreekhanda are immense branches and repositories of Lord Shree Chaitanya's Grace they having distributed the fruits and flowers of Love anywhere and everywhere. Shree Satyarāja, Shree Rāmanada, Shree Purushottama. Shree Shankara, Shree Vidyānanda, Shree Báneenatha Basu and others of Shree Kuleenagrāma are all dear to the Lord as the treasure of His life. The Lord said that not to speak of others, even a dog of Shree Kuleenagrāma was dear to him. The good fortune of the people of Shree Kuleenagrāma can not be adequately described, as even *domes* of that village, while tending swine, chanted the Name of Lord Shree Krishna.

Shree Anupama-Ballabha, Shree Roopa and Shree Sanātana are the three highest branches of the Tree spreading to the West, Shree Roopa and Shree Sanātana being the biggest among them. Shree Anupama, Shree Jeeva, Shree Rājendra and others are their ramifications, By the Gardener's will this branch extended immensely and shadowed the whole Western region, up to the bank of the Indus on one side and the Himálayas

on the other, including all shrines such as Shree Mathurá and Shree Brindábana. Everybody was deluged with the juice of the fruits of Love yielded by these two branches and were intoxicated by tasting the same. The people of the West were ignorant and bereft of purity of manners and these two (Shree Roopa and Shree Sanátana) promulgated there the pure observances of Devotion. They restored the lost shrines (of ShreeRádhákunda etc) by reference to the *Shastras* and established the worship of the Deities in Shree Brindábana.

Another dear attendant of the Lord is Shree Raghunátha Dása who having renounced everything dwelt at the Feet of the Lord who made him over to Shree Swaroopa with whom he performed the service of the Lord in secret. After thus intimately serving Him for sixteen years, upon the passing away of Shree Swaroopa, he came to Shree Brindábana with the intention of renouncing his life by jumping down from the top of Shree Gobardhan hill after visting the Feet of the two brothers (Shree Roopa and Shree Sanátana). With this resolution he came to Shree Brindábana and bowed

down to the Feet of Shree Roopa and Shree Sanātana who did not however permit him to die but retained him in their company as their third brother. The two brothers incessantly heard from his mouth all the sports of the Supreme Lord both extrinsic and intrinsic. He gave up all food and drink other than simple butter-milk weighing only two or three *Palās* (about a dram each). He used to prostrate himself before the Deity thousand times, take His holy Name hundred thousand times, bow down to two thousand *Vaishnavas* and serve Shree Rādhā Krishna in meditation in the course of the day and night out of which he spent one *prahara* (three hours), in narrating the sports of the Supreme Lord Shree Chaitanya. He had the uniform practice of bathing in Shree Rādhā Kunda thrice every day and he honoured the *Vaishnavas* residents in Shree Braja by embracing them. He performed these exercises of Devotion for seven and half *praharas* during the day and the night, allowing only the remaining four *dandas* (half *prahara*) for sleep which even was denied on some occasions. It is simply wonderful to hear his practice of Devotion and this

Shree Raghunátha Dása is my Lord (श्रीरघुनाथः) I shall narrate later on how each of them came to the Lord.

Shree Gopála Bhatta is another branch of the highest order who used to discourse on Divine Lord with Shree Roopa and Shree Sanátana. Shree Shankaráranya Achárya is the next branch while Shree Mukunda, Shree Kásheenátha and Shree Rudra are ramifications. Shree Shree-Natha Pandita is a recipient of the Lord's Grace whose service of Lord Shree Krishna is renowned over the three Worlds. Another dear attendant of the Lord is Shree Jagannatha Acharya who lived on the bank of the Ganges by His command. Shree Krishnadása Vaidya, Shree Pandita Shekhara, Shree Kavichandra, the singer Shree Shastheevara, Shree Shreenátha Mishra Shree Shuvananda, Shree Rama, Shree Eeshana, Shree Shreenidhi, Shree Gopeekanta Shree Bhagabana Mishra, Shree Subuddhi Mishra, Shree Hridayananda, Shree Kamala nayana, Shree Mahesha Pandita, Shree Shreekara, Shree Madhoosoodana, Shree Purushottama, Shree Jagannatha Dasa, Shree Chandrashekhara Vaidya Shree Brahma Hari Dasa, Shree Rama Dasa, Shree Kashi Chandra, Shree Gopala Dasa

Shree Bhagavatacharya, Shree Thakura Saranga Dasa, Shree Jagannath Teertha, Shree Bibhu, Shree Janakeenuatha, Shree Gopala Acharya and Shree Bibhu Baninatha are other branches.

Shree Govinda, Shree Mádhava and Shree Vásudeva are three brothers during whose *Sankeertana* danced Lords Shree Chaitanya and Shree Nityánanda. Shree Ramadasa Abhirama being a repository of Love of the type comradeship, converted a huge log borne by sixteen persons into his flute. When Lord Shree Nityananda went to Shree Gauda by the command of the Lord three attendants viz Shree Rámadása, Shree Mádhava and Shree Vasudeva Ghosha went with Him also by the Lord's mandate, while Shree Govinda remained with the Lord to his heart's delight. Shree Bhagabatacharya, Shree Chiranjeeva, Shree Raghunandana, Mádhavacharya, Shree Kamalakanta and Shree Jadunandana are other branches. Two other recipients of the Lord's Supreme mercy are Shree Jagai and Shree Madhai who bear witness to the Lord's epithet that He is a "reclaimer of sinners". I have thus enumerated briefly the names of the devotees of Shree

Gauda, but the exact number of the Lord's devotees can not be counted, as they are infinite. These devotees often visited the Lord at Shree Neelachala (Puri) and served Him in both places (Puri and Nadcea) in various loving ways.

Now I shall enumerate briefly those devotees who staid exclusively at Shree Neelachala with the Lord. Among them two, viz Shree Parámananda Puree and Shree Swaroopa Damodra who were close confidants of the Lord were the leaders. Shree Gadadhar, Shree Jagadananda, Shree Shankara. Shree Bakreshwara, Shree Damodara Pandita, Shree Thakura Hari Dasa, Shree Raghunatha Vaidya, Shree Raghunatha Dasa and other great devotees who were companions of the Lord in His former days (before He took the order of monkhood) served Him by staying at Shree Neelachala. His remaining devotees resident in Shree Gauda however used to visit Him at Shree Neelachala once every year.

I next proceed to enumerate those devotees who met the Lord for the first time at Shree Neelachala. One great branch is Shree (Vásudeva) Sárbabhauma Bhattacharya whose sister's husband is Shree Gopeenatha Acharya

Next are Shree Kashee Mishra, Shree Pradyumna Mishra and Shree Rai Bhabananda whose interview delighted the Lord who embraced him and told him that he was Shree Pandu while his fine sons who are dear to Him viz. Shree Rai Ramananda, Shree Pattanayaka Gopeenatha Shree Kalanibhi Shree Sudhanidhi and Shree Nayaka Baneenatha were the five *Pandavas*. The Lord also said that there was only a difference of body (with identity of spirit) between Him and Shree Ramananda-Raja (king of Orissa) Shree Pratapa Rudra, Shree Odhra Krishnananda, Shree Paramananda Mahapatra, Shree Brahmanada Bharatee, Shree Shikhee Mahiti and Shree Murari Mahiti are other branches. Shree Madhavee sister of Shree Shikhee Mahiti is counted as an attendant of Shree Radha.

Disciples of Shree Eeshvara Puree (*Guru* of the Lord) were Shree Brahmacháree Kásheeshvara and the Lord's beloved attendant Shree Govinda. On the passing away of Shree Eeshwara Puree. both of them were commanded by him to join the Lord at Shree Neeláchala. The Lord honoured them both out of respect for their discipleship of His

own *Guru* but out of deference to his command permitted them to serve Him. He entrusted His bodily service to Shree Govinda, while Shree Kásheeshwara always escorted Him in advance on His way to see the Lord Jagannátha. Shree Kásheeshwara being of powerful *physique*, pushed aside the crowd and made way for the Lord who thus passed through the dense multitude untouched by the mass. Two other attendants of the Lord Viz Shree Rámái and Shree Nandái incessantly served Him in the company of Shree Govinda. Shree Rámái filled twenty-two pitchers of water every day, while Shree Nandái performed such service as was directed to him by Shree Govinda. Shree Krishna Dása was pure *Kuleena* bráhmāna who accompanied the Lord in His journey to the South. Shree Balabhadra Bhattáchárja was a fit receptacle of Devotion who accompanied the Lord to Shree Mathurá as his brahmacháree. The elder Haridása and the younger Haridása were two songsters who remained with the Lord. Shree Rámachandráchárja, Shree Odhra Singheshwara, Shree Tapana Achárja, Shree Raghu Neetam-

bara, ShreeShringára Bhatta, Shree Káma Bhatta, Shree Shivánanda with protruding teeth as well as Shree Kamalánanda who was the Lord's former beloved attendant in Shree Gauda are other branches. Shree Achyutananda son of Lord Shree Adwaita Achárya staid in Shree Neeláchala clinging to the Lord's Feet. Shree Gangádása who was bereft of hairs and, Shree Vishnudása were other devotees who staid with the Lord in Neelachala.

In Benares the Lord had three devotees Viz (1) Shree Chandrashekhara Vaidya (2) Shree Tapana Mishra and (3) his son Shree Raghunatha Bhattacharya. When the Lord returned to Benares from Shree Brindabana He put up in the house of Shree Chandra-shekhara for two months during which he took alms in the house of Shree Tapana Mishra. Shree Raghunatha in his boyhood served the Lord by removing the remnants of His meals and massaging His Feet. When he grew up he went to the Lord at Shree Neelachala where he staid for eight months during which period he invited the Lord to take alms in his house at times. By the Lord's command he subsequently came to Shree Brindabana where he staid with Shree

Roopa Goswamee who used to listen to Shreematbhagabatam from his mouth. By the Lord's Grace he was intoxicated with Love for Lord Shree Krishna.

Shus innumerable are the devotees of Lord Shree Chaitanya at whom I have merely hinted by way of showing the directions, as they can not be enumerated in full. From each branch have sprung millions of ramifications with disciples, next disciples and fruits of Love which have flooded all the three Worlds with the juice of Love for Lord Shree Krishna. The glorious influence of each branch is infinite defying adequate description even by the thousand-mouthed (Shree Ananta). I have therefore counted briefly the names of the devotees of the supreme Lord who can not be fully described even by thousand mouths.

In Shree Roopa Raghunatha's Feet whose
trust

Shree Chaitanya Charitamrita chants
Krishnadasa.

Thus in Shree Chaitanya Charitamrita, Early Period, the Tenth Chapter entitled Description of the Branches of the main Trunk is concluded.

CHAPTER ELEVEN.

Description of the branches of the stem of Lord Shree Nityánanda.

नित्यानन्द पदाम्भोज-भृङ्गान् प्रेममधून्मदान् ।
नत्वाखिलान् तेषु मुख्यं लिख्यन्ते कतिचिन्मया ॥

After bowing down to all the bees (devotees) who suck (honey) from the Lotus-Feet of Lord Shree Nityánanda and are highly intoxicated with Their juice of Love, I proceed to enumerate only some of the principal among them. (1)

Obeisance to the Supreme Lord Shree Krishna Chaitanya and the blessed Lords Shree Adwaita Chandra and Shree Nityánanda.

तस्य श्रीकृष्णचैतन्य-सत्प्रेमामरशाखिनः ।
उर्द्धस्कम्भावधूतेन्दोः शाखारूपान् गणान् नुमः ॥

I bow down the branches of the lofty stem of Lord Shree Nityánanda Chandra, issuing from the blessed immortal Tree of Love of Shree Krishna Chaitanya. (2)

The Stem of Lord Shree Nityánanda is massive from which have proceeded great many branches and ramifications. The branches extending by virtue of the water of the Gardener's Will filled the whole space, being overgrown with the flowers and fruits of Love. Their number being innumerable and endless, can not be counted, but I mention only the principal among them for my own purification.

Shree Beerabhadra Goswámee is a branch of the size of a stem, the number of his ramifications being innumerable. Being Divine He is said to be a great devotee, while transcending the cult of the *Vedas*. He practises *Vedic* rites. Though possessing Divine bearing in His inner self He is bereft of all egotism in His outer self (dealings). In fact, He is the main prop of the pavilion of Devotion of Lord Shree Chaitanya. Even to this day, people all over the World chant the Names of Lord Shree Cháitanya and Shree Nityánanda; through the magnitude of His grace. I take resort to that Shree Beerabhadra Goswámee by whose mercy all desires are fulfilled.

Shree Rámadása (Abhiráma) and Shree

Gadádharma Dása, devotees of Lord Shree Chaitanya Goswámee, staid with Him (At Puri). When Lord Shree Nityánanda was commanded by Him to proceed to Shree Gauda they were also directed by Him to accompany the Former. Hence two are counted as belonging to both the trunks (of Lord Shree Chaitanya and Shree Nityánanda). The same happened with Shree Mádhava and Shree Vāsudeva Ghosha (vide previous chapter). Shree Rámadása is a main branch, being the repository of Love of the type of comradeship, (सख्यं) he having converted a log borne by sixteen persons into his flute. Shree Gadádharma Dasa is full of bliss in his sentiment as a *Gopee* (a milkmaid of *Braja* and Lord Shree Nityánanda performed the sport of दानं (the playful realisation of tolls on milk etc. carried by *Gopees*, on behalf of Lord Shree Krishna as Prince of *Braja*) in his house.

Shree Mádhava Ghosha is chief amongst the songsters, Lord Shree Nityánanda having danced to the accompaniment of his songs. Shree Vāsudeva narrated the Lord's sports in his songs which melted even woods and stones by listening to them. Shree Murarit

Chaitanya Dasa played supernatural pastimes viz., he slapped on the cheeks of tigers and sported with serpents. All the devotees of Lord Shree Nityánanda were His comrades in Shree *Braja* and held horns, cattle-driving sticks and the costumes of cowherds, wielding the feathers of peacocks on their heads.

Another devotee is the high-souled Shree Raghunatha Vaidya Upadhyaya whose very sight induced Love and Devotion towards Lord Shree Krishna. Another branch of Lord Shree Nityánanda is Shree Sundara-nanda bearing the sentiment of servitude towards Him. The Latter also performed the sports of Shree *Braja* with Him. Shree Kamalakara Pippalai had supernatural ways, his transcendent Love being celebrated through all the World. Shree Sooryádasa Sarakhela and his brother Shree Krishna-dása are repositories of Love, possessing firm faith in Lord Shree Nityánanda.

Shree Goureedása Pandita is possessed of ardent Love and Devotion, being potent to confer and imbibe Love for Lord Shree Krishna. Shree Pandita Purandara is dear to Lord Shree Nityánanda, moving about in the Ocean of Love like *Mandāra* hill (which was

used for churning the Ocean by the *Devas*.) Shree Parameshwara Dása holds fast to Lord Shree Nityánanda alone and whoever contemplates him is blest with Love for Lord Shree Krishna. Shree Jagadisha Pandita sanctifies the whole World and showers the nectar of Love for Lord Shree Krishna like a rain-could. Pandita Shree Dhananjaya is a beloved attendant of Lord Shree Nityánanda, being a rigid ascetic brimful of Love for Lord Shree Krishna. Shree Mahesha Pandita is a generous cow-boy of Shree *Braja* and dances to the accompaniment of drum, being intoxicated with Love. The high-souled Shree Purushottama Pandita of Shree Navadweepa is full of great ecstasy in taking the Name of Lord Shree Nityánanda. So also Shree Balaráma Dása who enjoys the nectar of Love for Lord Shree Krishna is highly intoxicated with the Name of Lord Shree Nityánanda.

Shree Jadunátha Kvichandra is a great devotee in whose heart dances Lord Shree Nityánanda. Shree Krishna Dása a high-caste *bráhmaṇa* born in Rarha (Burdwan Division) is a staunch follower of Lord Shree Nityánanda. Shree Kala Krishnadása is a

principal *Vaishnav* of lofty standard who knows nothing but Lord Shree Nityánanda. The high-souled Shree Sadáshiva Kavirája and his son Shree Purushottama dása clinging to the Feet of Lord Shree Nityánanda from their birth, incessantly enjoyed boyish sports with Lord Shree Krishna. The latter's son is Shree Kanu Thákura whose person is full of the cream of Love for Lord Shree Krishna.

Shree Uddhárana Datta being foremost among great devotees, served the Feet of Lord Shree Nityánanda in every capacity. Achárya Shree Vaishnavánanda is a fit receptacle of Devotion whose former name was Shree Raghunátha Puree. Shree Vishnudása Shree Nandana and Shree Gangá-Dása are three brothers in whose house Lord Shree Nityánanda formerly put up for a time. Shree Paramananda Upádhyáya is an attendant of Lord Shree Nityánanda whose merits are chanted by Shree Jeeva Pandita. The high-souled Shree Paramánanda Gupta is a devotee of Lord Shree Krishna in whose house Lord Shree Nityánanda resided formerly. The four brothers Shree Náráyana, Shree Krishna Dása Shree Manohara and

Shree Sebánanda are followers of Lord Shree Nityánanda. Shree Krishna Dása, hailing from Behar, considers Lord Shree Nityánanda as his life and knows nothing but the Feet of Lord Shree Nityánanda. Shree Nakadi, Shree Mukunda, Shree Soorya, Shree Mádhava, Shree Shreedhara, Shree Rámánanda Basu, Shree Jagannátha, Shree Maheedhara Shree Shree-manta, Shree Gokula Dása Shree Hariharánanda, Shree Shibái, Shree Nandái, Shree Abadhoota Paramánda, Shree Basanta, Shree Nabanes Hoda, Shree Gopála, Shree Sanatana, Shree Vishnai Hazra Shree Krishnananda, Shree Snlochana, Shree Kansa Sen, Shree Ráma Sen, Shree Ráma Chandra Kaviraja Shree Govinda, Shree Shree ranga, Shree Kumuda (who were three *Kavirájas*), Shree Peetambara, Shree Mádhachárya, Shree Dása Damodara, Shree Shankara, Shree Mukunda, Shree Jnánadasa, Shree Manohara, Shree Gopála, the dancer, Shree Ramabhadra Shree Gauránga Dása, Shree Nrishinga, Shree Chaitanya and Shree Meenaketana Rámadása are other devotees of Lord Shree Nityánanda.

Shree Brindabana Dasa son of Shree Nárayanee composed Shree Chaitanya

Mongal (also named Shree Chaitanya Bhagabata) Shree Vedavyása described the sports of Lord Shree Krishna in Shreemad-bhágábatam⁷; So also Shree Brindábana Dása occupies the place of Shree Vyása with regard to the sports of Lord Shree Chaitanya. Highest among all branches stands Shree Beerabhadra Goswámee the number of whose ramifications is countless. Who can reckon the infinite number of devotee of Lord Shree Nityánanda? I have mentioned only some of them for my own purification. All those branches are full of ripe fruits of Love by the juice of which they deluged everybody whom they came across. All of them possessed unbridled Love and showed unrestrained efforts to confer Love towards Lord Shree Krishna for which they were highly potent. I have thus euumerated briefly the the followers of Lord Shree Nityánanda whose limit can not be attained even by the thousand-mouthed (Shree Ananta or Shesha).

In Shree Roopa Raghunatha's Feet whose
trust.

Shree Chaitanya Charitamrita, chants
Krishna Dás.

Thus in Shree Chaitanya Charitamrita, Early period, the Eleventh Chapter entitled Description of of the branches of the Stem of of Lord Shree Nityananda is concluded.

CHAPTER TWELVE.

Description of the Branches of the Stem of Lord Shree Adwaita.

अद्वैताङ्गुलभृङ्गांस्तान् सारासारभृतोऽखिलान् ।
हित्वासारान् सारभृतो नौमि चैतन्यजीवनान् ॥

I bow down to all the bees (devotees) of the Lotus-Foot of Lord Shree Adwaita, confining myself only to the cream of them (who deem Lord Shree Chaitanya as their lives), leaving aside the dregs (who disregard Lord Shree Chaitanya). (1)

Obeisance to the Supreme Lord Shree Krishna Chaitanya, and to the blessed Lords Shree Nityánanda and Shree Adwaita.

श्रीचैतन्यामरतरोर्द्वितीयस्कन्धरूपिणः ।

श्रीमदद्वैतचन्द्रस्य शाखारूपान् गणान् नुमः ॥

I bow down to the followers of Lord Shree Adwaita Chandra who are like branches of the second stem (Lord Shree Adwaita) of the immortal Tree of Lord Shree Chaitanya. (2)

Shree Adwaita Achárya Goswámee is the

second Stem of the said Tree and innumerable branches have issued from him. By the sprinkling of the water of Grace of the Gardener, Lord Shree Chaitanya this Stem received nourishment and grew from day to day, the World being filled with the fruits of Love for Lord Shree Krishna which were borne on this Stem. That water of Grace permeated through the Stem into the branches which thus stretched out, being overgrown with fruits and flowers.

At first, all the followers of Lord Shree Adwaita Achárya were unanimous, but subsequently there was a split among them ordained by Destiny i. e. some followed the directions of the Achárya, while others led by Fate entertained independent heresies of their own. The doctrine of the Achárya alone is acceptable, while those who flout His command are to be ignored as negligible. There is no need of mentioning here the names of the adherents of the latter school who have been noticed along with the former only to impress the distinction between them. This is just as paddy is at first weighed with its husk which is afterwards winnowed away during the cleansing process.

Shree Achyutánanda, son of Lord Achárya is a great branch who served the Feet of Lord Shree Chaitanya all his life. He was very much pained when he heard from his father that Shree Keshava Bhárati was *Guru* of Lord Shree Chaitanya Goswamee and told his father "You express such opinion about the *Guru* of all this Universe which will spoil the whole country; for Lord Shree Chaitanya Goswamee being *Guru* of the fourteen Worlds, it is contrary to all *Shástras* that any body else should again be His *Guru*" This cream of Truth which was uttered by a boy of five gave infinite delight to Lord Shree Achárya.

Another son of Lord Shree Achárya is named Shree Krishna Mishra in whose heart Lord Shree Chaitanya Goswámee resides. Shree Gopála is a third son of Lord Shree Achárya and listen to his history which is very wonderful. He was dancing in supreme bliss of Love in *Sankeertana* in front of the Great Lord in Shree *Gundicha* Temple (where Lord Shree Jagannátha sojourns for a few days during Shree *Ratha Játra* Festival); in the course of his wonderful dance he manifested in his body external signs of

different sentiments (seeing which) the Supreme Lord and Lord Shree Adwaita were transported with joy uttering the name of Lord Shree Hari. After dancing for some time Shree Gopála fell into a swoon and dropped down on the ground unconscious which grieved Lord Shree Achárya who took him on His lap and chanted the *mantra* of Lord Shree Nrisingha for his protection. He did not however recover consciousness although Lord Shree Achárya uttered several *Mantras*, whereupon the latter wept in anguish. The Supreme Lord then laid His hands on Shree Gopála's chest and commanded him to rise chanting the name of Lord Shree Hari, whereupon he got up having felt the Lord's touch and heard His voice which made everybody shout the name of Lord Shree Hari in glee. Another son of Lord Shree Achárya is named Shree Balaráma and two other sons named Shree Jagadeesha and Shree Swaroopa formed other branches.

Shree Kamalákánta Viswása is an attendant of Lord Shree Achárya whose domestic circumstances were all known to him. He despatched a letter to (King) Shree Pratáparudra

at Shree Neeláchala without the knowledge of Lord Shree Achárya. That letter somehow happened to reach the place of the Supreme Lord. It purported to establish that Lord Shree Achárya was God Himself but that accidentally He was in debt for liquidating which about Rs300 were needed. The Supreme Lord was grieved to read the contents of the letter and the moon-faced (Lord) outwardly said that it was not wrong to affirm that Lord Shree Acharya was God, as He was Lord of all the Deities, but as the writer had begged charity to the humiliation of God, He (the Supreme Lord, Shree Chaitanya) would teach him a lesson by way of punishment and commanded Shree Govinda from that day not to allow the cracked Viswása (Shree Kamalákánta) to approach Him on hearing which the latter was greatly afflicted. Lord Shree Achárya however was supremely delighted to hear of his punishment and told him that he was highly fortunate, as he had been taught a lesson by the Lord God Himself. He also said that the Supreme Lord formerly used to honour Him which pained Him, guessing which the Supreme Lord afterwards insulted Him in a fit of rage on the

charge that the Former had given Salvation (सुक्तिः) the foremost place in the Course of interpreting Shree *Yoga-Váshishtha* and that He greatly exulted on being served with such punishment as was formerly meted out to the fortunate Shree Mukunda and Shree Shachee and also that it was difficult for outsiders (other than the Supreme Lord's own devotees) to obtain the Grace of the (Supreme) Lord's punishment.

Lord Shree Achárya told him this by way of encouragement and came to the Supreme Lord in delight and told Him that He did not understand the latter's sports which had made Shree Kamalákánta a greater recipient of His Grace than Himself (Lord Shree Achárya). He added that such Grace was not vouchsafed to him for some un-known fault of which he must have been guilty in the Supreme Lord's Feet. On hearing this the Later smiled and sent for Shree Kamalá Kánta, being pleased. Lord Shree Achárya questioned Him why He admitted Shree Kamalákánta to His interview, as the latter had compromised His (the Achárya's) position in two respects (Viz by begging a favour of the King for Him and incurring the displea-

sure of the Supreme Lord for His sake). On hearing this the Supreme Lord was satisfied as He and Lord Shree Achárya felt each other's mind and told Shree Kamalákanta :—
 “O muddle headed ! why did you write so ? you do not behave consistently with the dignity and piety of Lord Shree Achárya. It is forbidden to accept any gift from the King as the mind is vitiated by consuming the food of the wealthy which hinders the meditation of Lord Shree Krishna without which life is not worth living. Such conduct is shameful in the eyes of the public and takes away one's piety and good name. It is my desire that you should not repeat such conduct in future.”

Everybody remembered this lesson which delighted Lord Shree Achárya whose intention is known to the Supreme Lord alone, the Latter's solemn utterances being understood only by the Former. There are good many points for discussion in connection with this episode which I do not dilate upon for fear of swelling this volume.

Shree Yadunandanáchárya is a branch of Lord Shree Adwaita, the number of his ramifications etc being countless. Shree Vásudeva

Datta is a recipient of His grace, he having resorted to the Feet of Lord Shree Chaitanya in every respect. Shree Bhágabatáchárya, Shree Vishnudásáchárya, Shree Chakrapáni Achárya, Shree Ananta Achárya, Shree Nandinee, Kámdava Shree Chaitanya Dása, Shree Durlabha Viswása, Shree Banamalee Dása, Shree Jagannatha Kara, Shree Bhabanatha Kara, Shree Haridayananda Sen, Shree Bholanatha Dasa Shree Yadava Dasa, Shree Bijoya Dasa, Shree Janardona Dasa, Shree Ananta Dasa, Shree Kanu Pandita Shree Narayana Dasa, Shree Shreevatsa Pandita, Shree Hari Dasa Brahmacharee, Shree Purushottama Brahmacharee Shree Krishna Dasa, Shree Purushottama Pandita, Shree Raghunatha, Shree Banamallee Kavichandra, Shree Vaidyanatha, Shree Lokanatha Pandita, Shree Murari Pandita, Shree Haricharana, Shree Madhava Pandita, Shree Bijoya Pandita Shree Shree Kama Pandita and others all of whom it is difficult to enumerate form innumerable branches of Lord Shree Adwaita.

The Stem of Lord Shree Adwaita supplies the water (of Love) sprinkled by the Gardener (Lore Shree Chaitanya) and the branches are nourished by that water, bearing fruits and

flowers. Out of them (the branches) it was found that some, on account of some evil Destiny, did not afterwards recognise the Gardener, Lord Shree Chaitanya. The Stem (Lord Shree Adwaita) got angry with them for ignoring Him (Lord Shree Chaitanya) who ushered them into existence and nourished them and so the Former stopped the supply of water to them which made them wither and die of atrophy for want of nourishment. A body bereft of Lord Shree Chaitanya is like dry fuel ; it is dead in life and is punished by *Yama* after death. Not only was this punishment meted out to these followers of Lord Shree Adwaita but whoever is ill disposed towards Lord Shree Chaitanya is reckoned as an infidel whether he be a servant, a recluse, a house-holder or a hermit. This is the ultimate fate of all who are opposed to Lord Shree Chaitanya.

Those who accepted the doctrine of Shree Achyutánanda are counted as the true followers of Lord Shree Adwaita Achárya and are staunch devotees. The tenets of Shree Achyuta alone are acceptable while all other heresies are pernicious. Those who were recipients of Lord Shree Acharya's Grace

easily attained the Feet of Lord Shree Chaitanya and my million bows are to those followers of Lord Shree Achárya to whom Lord Shree Chaitanya was dear as their lives just as in the case of Shree Achyutánanda.

I have thus enumerated the adherents of Lord Shree Achárya and briefly outlined the branches which issued from the three main stems. Their ramifications and further ramifications being innumerable, I only hint at some of them by way of showing the directions. Shree Gadádhara Pandita being the highest among the branches, I enumerate some of His ramifications. Superb amongst them stand Shree Dhrubánando, Shree Shreedhar Brahmacháree, Shree Bhagabátacharya Haridasa Brahmacháree, Shree Ananta Achárya, Shree Kavi Datta, Shree Nayana Mishra, Shree Gangámantree, Shree Manu Thákura, Shree Kanthabharana, Shree Bhoogarbha Goswámee and Shree Bhágabata Dása of whom the last two latterly settled down in Shree Brindabana. Shree Banee-nátha Brahmacháree is a very high souled devotee. Shree Ballava and Shree Chaitanya Dása are full of Love for Lord Shree Krishna

Shree Shreenatha Chakravartee, Shree Uddhava Dása, Shree Geeta Mishra, Shree Jagannatha Dása who used to hew wood, Shree Shreehari Achárya, Shree Gopála of Sadipura, Shree Krishna Dása Brahmacháree Shree Pushpa Gopála, Shree Shreeharsha, Shree Raghu Mishra, Shree Pandita Lakshmeenatha, Shree Chaitanya Dasa of Bangabatee and Shree Raghunátha are other ramifications. Shree Shivánanda Chakravartee is unbridled (in Love) amongst the branches, he having rested in the Feet of Lord Shree Madana Gopála. Shree Amogha Pandita, Shree Hastee Gopala, Shree Chaitanya Bolla-bha, Shree Yadu Ganguli and Shree Mangala Vaishnava are other followers of Shree Gadádharma Pandita whom I have enumerated briefly. So also other ramifications and further ramifications of His adherents are all devoted and blessed, Lord Shree Krishna Chaitanya being the darling of their hearts.

I have thus briefly counted the branches of all the three branches of all the three main stems the contemplation of whom snaps asunder the bonds of Worldly existence and confers the blessing of Lord Shree Chaitanya's Feet as well as fulfils all desire, so

that I bow down to the feet of all of them. Now I proceed to narrate the sports of the Gardener, Lord Shree Chaitanya in due order. The Ocean of the nectar of His sports being endless and unfathomable, who can satisfy his craving for diving into the same? My mind being attracted by the flavour of its sweetness I approach its shore for tasting a drop of it.

In Shree Roopa Raghunatha's Feet whose
trust.

Shree Chaitanya Charitamrita chants
Krishna Das.

Thus in Shree Chaitanya Charitamrita, Early Period, the Twelfth chapter entitled Description of the branches of the Stem of Lord Shree Adwaita is concluded.

CHAPTER THIRTEEN.

Description of the Great Festival of the Birth of Lord Shree Chaitanya.

स प्रसीदतू चैतन्यदेवो यस्य प्रसादतः ।

तल्लीलावर्णने योग्यः सद्यः स्यादधमोऽप्ययम् ॥

I invoke the Mercy of that Lord Shree Chaitanya by whose grace even my humble self at once becomes fit to describe His sports.

Obeisance to Lords Shree Krishná Chaitanya Gourachandra, Shree Adwaita Chandra and Shree Nityánanda as also to Shree Gadádharma, Shree Shreenivása, Shree Mukunda, Shree Vásu-Deva, Shree Hari dása, Shree Swaroopa Dámodara and Shree Murari Gupta, The rise of these moons dispelled darkness ; I bow down to these moon-like devotees of Lord Shree Chaitanya Chandra the light of whose Love illumined the whole Universe.

I have thus stated the Preamble in the commencement of this work and now I proceed to describe the sports of Lord Shree

Chaitanya in due order. At first, I shall enumerate them in a condensed form and then describe them at length afterwards. Lord Shree Krishna Chaitanya having incarnated Himself in Shree Navadweepa, sported for forty-eight years, being manifest to all the World. He is known to have been born in 1407 of the *Shaka* Era and to have disappeared from the gaze of this world in 1455 of the same. For the first twenty-four years He lived as a householder during which period He incessantly enjoyed *Sankeertana*. At the close of His twenty-fourth year He took the order of monk-hood and stayed in Shree *Neeláchala* (Puri) for the remaining twenty-four years, out of which He spent the first six years in journeys sometimes to the South some times to Gauda at some other times to Shree Brindábana, while he stayed exclusively at Shree *Neeláchala* for the last eighteen years during which period He flooded every body in the nectar of the Love and Name of Lord Shree Krishna.

The sports of the Lord during His domestic life are styled His Early Period (*आदिलीला*) while His sports during the two next subsequent periods are respectively called His

Middle and Closing Periods (मध्यलीला अन्यलीला) All the deeds of the Lord during His Early Period were collected in a condensed form (सूत्र) by Shree Murári Gupta, while His Sports in the last two periods were noted in an aphoristic form by Shree Swaroopa Dámódara in his work (कड़चा). All Vaishnavas narrate His sports in chronological order by reference to the Sootras (Kadachas) of these two authors. His Early Period is made up four Divisions Viz (1) Infancy, (2) Boyhood, (3) Adolescence and (4) Youth according to his four ages.

सर्वसद्गुणपूर्णां तां वन्दे फाल्गुणपूर्णिमाम् ।

यस्यां श्रीकृष्ण चैतन्योऽवतीर्णः कृष्णनामभिः ॥

I bow down to that Full-Moon night of Fálguna which is full of all auspicious qualities on which Lord Shree Krishna Chaitanya incarnated Himself with the chanting of the Name of Lord Shree Krishna. (2)

The Lord took His birth on the eve of the Full-Moon night of Fálguna when there happened to be an eclipse of the Moon, so that all people chanted the Name of Lord Shree Hari in glee. Thus Lord Shree Chai-

anya was born having ushered into the world the holy Name of Lord Shree Krishna and not only at the time of His birth but all along during His infancy, boyhood, adolescence and Youth He made people take the Name of Lord Shree Hari on various pretexts. Thus, in His infancy when the Lord cried, He attained composure on hearing the Names of Lords Shree Krishna and Shree Hari, so that the ladies and all other friends who came to see Him chanted the Name of Lord Shree Hari before Him. All the ladies there fore smilingly addressed Him as Gaura-Hari, whence He was afterwards named as Shree Gaura-Hari.

His age up to the date of His commencement of study (marked by the ceremony of putting chalk into His hands for teaching Him to write) is known as His Infancy. His age up to the date of His marriage is known as His Boyhood, while the period just after His marriage is known as His Adolescence (Early youth). During all these periods. He made everybody chant the name of Lord Shree Hari. When He taught His pupils in His Boyhood He inculcated the Name of Lord Shree Krishna in the course of interpreting

every text, by explaining every aphorism, commentary, elucidation and note as bearing upon Lord Shree Krishna and by His marvellous influence-made His pupils accept the same. Whomsoever He came across He asked to take the Name of Lord Shree Krishna and flooded the town of Shree Navadweepa with that holy Name. In His Adolescence He commenced *Sankeertana* and danced with His devotees in Love night and day. He went round different towns chanting *Sankeertana* deluging the three Worlds by Love and Devotion. Thus, for twenty-four years in the village of Shree Navadweepa He made everybody enjoy the Love and Name of Lord Shree Krishna. He lived the life of a hermit for twenty four years during which He resided in Shree Neeláchala with His devotees. Out of this period, He spent six years in Shree Neeláchala in constant dancing, singing and the enjoyment of love and Devotion to the accompaniment of hymns as also in peregrinations round Shree Setubandha, Shree Gauda and Shree Brindábana where He spread the Love and Name of God. This period which is the chief centre of His sports is styled His Middle Period, (मध्यलीला) while

the last eighteen years are named his closing Period. (अन्यलीला). Out of these eighteen years, He spent the first six years with His devotees in inculcating Love and Devotion and in the enjoyment of such dancing and singing while His last twelve years were passed in Shree Neeláchala in practically teaching the spiritual condition of Love in the guise of tasting it Himself.

During this last Period He constantly felt His separation from Lord Shree Krishna night and day raved and behaved like an insane person. Just as Shree Rádhá had behaved on spying Shree Uddhava (vide अमरगीता in Shreemábhágabatam) He also talked incoherently night and day and tasted the songs of Shree Vidyápati Shree Jayadeva and Shree Chandeedása in the Company of Shree Rámánanda and Shree Swaroopa. He fulfilled His own desires by tasting all the active characteristics of Love caused by separation from Lord Shree Krishna. The sports of Lord Shree Chaitanya being infinite, how can a humble soul like myself describe the same at length? Even if Lord Shree Ananta Himself proceeds to enumerate them in a condensed form, He can not attain the limit of the

same with His thousand mouths. Shree Swaroopa Dámodara and Shree Murári Gupta have noted down the principal sports of the Lord in their *Sootras* (*Kadachás*) with due discrimination according to which I enumerate the same in a condensed form. Shree Brindábana Dása has described them at length and he being the Vyása in respect of the sports of Lord Shree Shree Chaitanya, has narrated them in an attractive form. Wherever he has left anything untouched for fear of swelling his volume I shall dwell upon those points. He tasted the ambrosia of the Lord's sports and I shall chew the remnants of his meal.

I now proceed to write the main points of the Lord's sports in His Early Period to which I request all devotees to listen. I write the same in brief, as they can not be narrated in full. The Prince of Shree *Braja* (Lord Shree Krishna) decided upon incarnating Himself for fulfilling certain desires (vide the three desires mentioned in the sixth *sloka* of Chapter I). He at first ushered into existence His associates of the category of elders whom I narrate briefly for avoiding prolixity. Shree Shachee, Shree Jagannátha,

Shree Madhava Puree, Shree Keshava Bháratee, Shree Eeshwara Puree, Lord Shree Adwaita Achárya, Pandita Shreevása, Shree Acháryaratna (Chandrashekhara) Shree Vidyánidhi (Pundareek), Shree Thákura Haridása, Shree Upendra Mishra, (resident in Shreehatta or Sylhet) who was a learned *Vaishnava*, wealthy and excelling in all virtues and his seven sons who were the seven chief *Rishis* (hermits सप्तर्षयः of the Puráns) named Shree Kansáree, Shree Paramánanda, Shree Padmanábha, Shree Sarbeshwara, Shree Jagannátha, Shree Janárdana and Shree Trailokyanátha were these elders who preceded the Lord.

Among them Shree Jagannátha Mishra also styled Shree Puranara was indentical with Shree Nauda and Shree Vsudeva, being an Ocean of beauty and merits. His wife named Shree Shachee was virtuous and devoted to her husband, her father being Shree Nēlambara Chakravartee. Lord Shree Nityánanda was born in Rarha (Burdwan Division). After sending forth to this world innumerable devotees of Himself Lord Shree Krishna such as Shree Chagádása Pandita, Shree Murári Gupta and Shree Mukunda,

the Prince of Shree *Braja* at last incarnated Himself.

Before the Lord's Incarnation all *Vaishnavas* used to resort to Lord Shree Adwaita Achárya who interpreted Shree Geetá and Shree Bhágabata extolling Devotion and condemning the paths of knowledge (ज्ञान) and Action (कर्म). He explained every *Shástra* as supporting Devotion to Lord Shree Krishna and did not recognise the other paths of Knowledge and Action. The Vaishnavas enjoyed His company which they spent in discourses on and the worship of Lord Shree Krishna as well as in chanting His holy Name. Finding however everybody averse to Lord Shree Krishna and immersed in mundane affairs, they being afflicted, mused how to liberate the people at large and confer Salvation upon them. They thought that if Lord Shree Krishna incarnated Himself and promulgated His cult of Devotion then only the people would attain Salvation. Accordingly Lord Shree Achárya vowed that He would bring about the Incarnation of Lord Shree Krishna and worshipped Him with *Tulasee* and the water of the Ganges invoking Him with

repeated loud calls which attracted the Prince of *Braja*.

Eight daughters were successively born to Shree Shachee wife Shree Jagannátha Mishra, but they died shortly after their birth which grieved the mind of Shree Jagannátha Mishra for death of issue. He then worshipped the Feet of Lord Shree Vishnu for the sake of a son, whereupon a son was born to him named Shree Viswaroopa who was possessed of noble virtues, being a manifestation of Lord Shree Balaráma. Shree *Sankarshana* who is the manifestation of Shree Balaráma in *Para vyoma* (Shree Baikuntha) is the material as well as the efficient cause of the whole Creation, there being nothing in the Universe other than Himself, so that He was named Shree Viswaroopa.

Thus in Shreemabhágabatam X-15-25.

नैतत् चित्रं भगवति ह्यनन्ते जगदीश्वरे ।

षोडशं प्रोतमिदं यस्मिन् तन्तुष्वङ्गं यथा पटः ॥

It is nothing wonderful on the part of the infinite God possessed of the six Aiswaryas

Divine Powers * in whom this whole Universe inheres through and through, just as a fabric is woven on warp and woof.

Thus Lord Shree Viswaroopa become the elder brother of the Lord. while Lords Shree Krishna and Shree Balaráma were represented by Lords Shree Chaitanya and Shree Nityánanda. The couple (Shree Jagannátha and Shree Shachee) exulted in mind on getting Shree Viswaroopa as their son and :worshipped the Feet of Lord Shree Govinda with special care. Towards the end of *Mágha* in 1406 of the *Shaka* Era Lord Shree Krishna entered the body of Shree Jagannátha and Shree Shachee. Shree Jagannátha told Shree Shachee that he was noticing something unusual viz. that his body and dwelling looked radiant with lustre and seemed to be tenanted by Shree Lakshmee (the Goddess of Fortune) and that wherever he went he was honoured by everybody who loaded him with presents of wealth apparel and corn. Shree Shachee replied that she observed on the firmament celestial beings come and chant

* Vide the enuneration of *षडैश्वर्याणि* in the foot note to p. 2 of Chap. I.

hymns. Shree Jagannátha Mishra said that he dreamt as if a luminous body entered his heart whence it passed on to hers from which he guessed that some high personage was expected to be born. So saying, both of them lived in exultation of heart and served the God *Shálagráma* (Lord Shree Vishnu in the form of a stone bearing special Divine marks) with great care. By and by, the period of her pregnancy attained the thirteenth month but there being still no delivery Shree Jagannátha Mishra was alarmed. Shree Neelambara Chakravartee however predicted after calculation that a son would be born in that month in an auspicious hour.

In the month of Fálguna in 1407 of the Shake Era, on the eve of a full-moon night, came the auspicious hour when the Moon was (राशि:) in the constellation and the sign of Leo was rising above the horizon (लग्नं) of Leo (सिंह:) when the planets were stationed high and in the sixth and the eighth *bargas* (वर्गौ, auspicious hour caused by a particular conjunction of planets) Lord Shree Gaura Chandra who was possessed of every auspicious mark and bereft of all stains made His appearance. Thinking then that there was

no more need of the blemished moon 'Ráhu' eclipsed the same, whereupon all the three Worlds were flooded with the holy Names of Lord Shree Krishna Hari, there being a universal cry of "Hari, Hari." At that hour Lord Shree Gaura Krishna incarnated Himself on this Earth which delighted the minds of all its denizens. Even the infidels (*Yavanas*) joked at the Hindus by chanting the Name of Lord Shree Hari, while the ladies cried *hulu* (a peculiar shrill sound uttered by Hindu ladies on auspicious occasions) by taking the name of Lord Shree Hari. In Heaven (स्वर्ग) the Deities enjoyed music and danced in glee; all the ten directions cleared up and the water of rivers became transparent, while all beings fixed or mobile became over powered with joy.

Song (to be chanted in proper tune) On the Lord' Nativity.

(*rendered into prose*)

At Nadia. (Shree Nawadweepa)

On the mythical hill from which the Heavenly bodies are said to rise (*बोदयगिरि*: or the eastern horizon) Lord Shree Gaura Hari graciously arose as a Full-Moon, dissipating

the gloom of sins and gladdening the three Worlds which were filled with the loud chanting of Lord Shree Hari's Name. Just then Lord Shree Adwaita got up in His abode and danced in exultation of spirit in the company of Shree Haridása in loud ecstasy of *Sankeertana* but what for nobody knew. Smiling at this festivity, they quickly repaired to the bank of the Ganges and in rapture bathed there. Then on this festive occasion, they distributed among *Bráhmanas* various gifts in form faith of mind Marking universal glee, Shree Haridása, in surprise, thus addressed Shree Adwaita in gestures:—"Thy merriment and my joyous heart bespeak some hidden paradox". Shree (Chandrashekhara) Acháryaratna and Lord Shreevása, in exultation of heart, plunged Themselves into the Ganges for bath and being beside Themselves in joy, chanted the name of Lord Shree Hari and gave away various presents in their ardour of mind. Thus, every group of devotees, wherever they happened to be at the time then and there danced and chanted *Sankeertana* with glowing countenance and being overpowered with joy, distributed gifts on the pretext of the Lunar Eclipse.

*Bráhma*nas and other good folk (including ladies) thronged together with various presents in overloaded dishes and spying the Babe of raw golden hue poured blessing on Him in glee. Shree Sávitri, Shree Gauree, Shree Saraswatee, Shree Shachee, Shree Rambhá, Shree Aruudhatee and all other Goddesses came with pots full of various presents in the guise of *bráhma*nees for having a vision of the Lord. On the Firmament, Deities (and other celestial beings such as) *Siddhas*, *Gandharvas* and *Cháranas* offered hymns to the accompaniment of dancing, music and songs, while dancers, musicians and *bhátas* (minstrels) who flourished in Shree Navadweepa all flocked to the Lord's presence and danced in ecstasy. Some came while others left, some danced while other sang, it being impossible to recognise or accost all of them. All grief and sorrow were dissipated, everybody was full of rapture and Shree Jagannátha Mishra was simply overpowered with joy.

Shree (Chandrashekhara) Acháryaratna and Lord Shreevása approached Shree Jagannátha Mishra and reminded him of his duties on the occasion, making him perform

the Baby's natal rites and othed functions enjoined by Religion, whereupon Shree Jagannátha Mishra strewed broadcast various gifts and distributed among *bráhmaṇas*, dancers, musicians, bhátas and beggars all the presents he had reccived as well as all the wealth he had in stock, in order to show due respect to all. Lord Shreevása's spouse named Shree Málinee came with the wife of Shree (Chandráshekhara) Acháryaratana and all the ladies offered joyous worship with vermilion, turmeric, fried paddy, plantains and various other fruits. The consorts of Lord Shree Adwaita Achárya named Shree Sheetá Thákuráni who is revered as an elder in all the Universe went to see the Crest Jewel of all babies at the emmand of Lord Shree Achárya with various presents such as golden shells, reticules for holding silver coins, golden armlets and bangles, graceful conch ornaments for the arm, silver anklets, various necklaces made of gold coins, tiger's nails embroidered with gold, silken cords for binding the waist, various ornaments for the hands and feet, silken fabrics of veriegated colours, a kind of sheet with silken borders known as *bhunifota*, coins of gold and silver, various other wealth

as well as *durbá* grass, paddy *gorochana*, (a yellow aromatic substance found on the heads of cattle) turmeric, saffron sandal and other auspicious articles in pots. She came with maid servants and attendants in a *dolea* (a wooden conveyance borne on human shoulders) covered by curtains, bringing with her clothes and ornaments in trunks as well as several loads of eatable and dainties with which she reached the house of Shree Shachee. On spying the grace of the Baby resembling Lord Shree Krishna of Shree *Gakula* in all respects save and except His complexion, as also the Former's exquisitely elegant and highly auspicious limbs shaped like those of a golden Image, as well as His resplendent lustre, she was highly delighted and moved by parental love. She scattered *durbá* grass and paddy on His head, poured blessings on Him and His Brothers prayed for their long life and as she entertained fear on His score from witches and evil spirits named Him as Shree Nimai (resembling the *nim* tree which being bitter, is distasteful to evil spirits).

On the day of washing of the Child (when they came out of the lying-in-room) Shree Seeta Thákuránee presented clothes and orna-

ments to Them as well as in honour of Shree Jagannátha Mishra and come to his house in rapture of mind with offerings for Them. Thus Shree Shachee and Shree Jagannátha had all their wishes fulfilled by getting the consort of Shree Lakshmee (Lord Shree Náráyana) as their house was loaded with wealth and paddy, their persons were honoured by people and they exulted from day to day. Shree Jagannátha Mishra who was a serene Vaishnava, chaste, pure, self-controlled and bereft of greed for the enjoyment of wealth bestowed among *bráhmaṇas* all the wealth which came to his hands by the influence of his Devine son, for the sake of gratification of Lord Shree Vishnu.

Shree Neelámbara Chakrávartee having cast the Boy's horoscope spoke to Jagannátha Mishra aside that he saw signs of a great Personage(महापुरुषः)both from the calculation of the time of the Child's birth, as well as from His auspicious limbs which indicated that He would confer salvation on the Universe. Thus the Lord graciously incarnated Himself in the house of Shree Shachee. Whoever listens to the same is blest with the Mercy of the Gracious Lord and attains His

Feet. Whoever having obtained human birth, does not listen to the merits of Lord Shree Gauránga misses the aim of his life and having coming across a stream of nectar, drinks the water of a poisonous pit and it were better if he had died just after his birth. After bowing to the Feet of Lords Shree Chaitanya, Shree Nityánanda, Shree Adwaita Chandra Achárya, Shree Swaroop, Shree Roopa and Shree Roghunátha Dasa which constitute my own wealth, I, Shree Krishna Dasa sing the sports of the Lord's Nativity.

Thus in Shree Chaítanya, Charitamrita, Early Period, the Thirteenth Chapter entitled "Description of the Great Festival of the Birth of Lord Shree Chaitanya" is concluded.

CHAPTER FOURTEEN.

Brief description of the Infant Sports of Lord Shree Chaitanya.

कथञ्चन स्मृते यस्मिन् दुष्करं सुकरं भवेत् ।

विस्मृतिञ्च स्मृतिं याति श्रीचैतन्यममुं भजे ॥

I worship that Lord Shree Chaitanya, by meditating upon Whom anyhow, a difficult task becomes easy and things forgotten flash in the memory.

Obeisance to the Lord Shree Chaitanya, Shree Nityánanda, Shree Adwaitachandra and all the devotees of Lord Shree Gouranga. I have narrated the sports of the Lord's nativity in a brief compass, i.e, stated how the son of Yashada became the son of Shree Shachee. Having described the sports of His birth in due order, I now proceed to narrate the main points of his infant sports.

वन्दे चैतन्य कृष्णस्य बाल्यलीलां मनोहराम् ।

लौकिकीमपि तामीश-चेष्टयावनीतान्तराम् ॥

All reverence to the captivating infant sports of Lord Shree Chaitanya-Krishna which, though extrinsically of a human character, are imbued intrinsically with a Devine bearing.

In His infant sports, the Lord at first having laid Himself on His back, showed to His parents the Devine marks on His Feet (viz. flag, thunderbolt, conch, wheel and fish) which had been previously noticed by them on the floor as the foot-prints of an infant which surprised their mind, as they could not ascertain whose marks they were. Shree Jagannátha Mishra said that Shree Bálago-pála staid in the house with Shree Shálagrāma (Divine Stone) and he knew that the former played that sportively assuming His own Form. Just then Shree Nimái (Lord Gaurānga) woke up and cried, whereupon Shree Shachee took Him on her lap and fed Him from her breasts in the course of which She noticed those very marks on her Boy's Feet and sent for Shree Jagannátha who was delighted to see them. He then privately sent for Shree Neelámbara Chkravartee who on spying the marks, smiled and said that he had previously calculated from the *Lagna*

(conjunction of planets at birth) and noted down that the Boy would bear the thirty two marks which adornes the person of a Great Man (महापुरुषः) which he noticed on His person at the time. Thus in Sámudrika third *sloka* :—

पञ्चदीर्घः पञ्चसूक्ष्मः सप्तरक्तः षडुन्नतः ।

त्रिद्विस्त्र-पृथु-गम्भीरोद्वाविंशल्लक्षणेमहान् ॥

The following are the thirty-two marks characteristic of Great Men, viz that their five parts (i. e. the nose, the arms, the cheeks the eyes and the knees) are unusually long ; five parts (i. e. the skin, the hairs of the head the knuckles, the teeth and the hairs of the body) are abnormally short ; seven parts (i. e. the corners of the eyes, the soles of the feet the palms of the hands, the palates, the lips, the tongue and the nails) are of a crimson complexion ; six parts (i. e. the breast, the shoulders, the nails, the nose, the waist and the face) are raised ; three parts (viz. the neck the thighs and the organ of generation) are unusually short ; three parts (i. e. the waist, the forehead and the chest) are abnormally wide ; while three others (viz. the navel, the voice and the mind) are deep. (3)

This Child, he added, possessing Hands and Feet bearing the marks of Lord Shree Náráyana, would confer Salvation on everybody, promulgate the cult of *Vaishnavism* and liberate His ancestors on both (parents) sides. He asked them to inaugurate a great festivity by inviting *bráhmanas* as he intended to name the Boy on that auspicious date. As He would support and nourish the whole Universe He was to be named Shree Viswambhar on that account. Hearing this, Shree Shachee and Shree Jagannatha Mishra, being overjoyed, performed a great festival inviting *bráhmanas* and *bráhmanás*.

After some time the Lord began to crawl on His knees and exhibited many marvellous feats. He made people chant the Name of Lord Shree Hari on the pretext of crying and whenever the ladies shouted out that holy Name He smiled. After some time more He learned to walk and played various sports with other children. One day, Shree Shachee placed fried paddy and sweetmeats before Him in a *báta* (a metallic vessel) and having asked Him to partake of the same went out for performing domestic duties. Meanwhile, the Boy began to eat earth in secret, seeing

which Shree Shachee came running in great anguish, wrested the earth from His hands and took Him to task for eating the same, whereupon the Child cried and said :—"Why do you feel angry, mother? You gave me earth to eat and what is my fault? Fried paddy, sweetmeats or rice are all transformations of earth, so that there is no difference between them, all being earth in essence. This body as well as all eatables are made up of earth, as you will find upon reflection and if you upbraid Me without due deliberation what can I say?" Being surprised in heart, Shree Shachee replied :- "Who taught you the Path of Knowledge for the purpose of eating earth? Though rice may be a transformation of earth, it nourished the body while the consumption of crude earth causes diseases and emaciation of the body. Though a pot may have been made out of earth, it can hold water, while if water is put on a lump of clay, it soaks into it". In order to hide His Divinity, the Lord told her :—"O mother ! why did you not teach Me this before? Now I have known this and I shall eat earth no more ; whenever I Shall feel hungry I shall suck your breasts." So saying, He got on

her lap and sucked her breasts smilingly. In this way, He exhibited His superhuman nature on different pretexts, but presently concealed the same by showing childishness.

He partook of the food of His *bráhmāna* guest on three occasions and subsequently conferred salvation upon him in secret (Vide full narrative in Shree Chaitanya Bhágabata). A thief once took away the Lord having found Him outside His house, but the Lord enjoyed a ramble on His shoulders, having deluded him. He partook of the offerings to Lord Shree Shree Viṣṇu on *Shree Ekádashee* day in the house of Shree Jagadeesha and Shree Hiranya on the pretext of illness. In the company of other children He entered the houses of His neighbours, stealthily consumed their eatables and beat their children who complained against Him to Shree Shachee who reprimanded her Son asking Him why He stole the eatables, beat the children and went to the houses of others, as if there was nothing to eat at home. Hearing this, the Lord getting angry, went inside His house and broke down all the earthen pots, whereupon Shree Shachee took Him on her lap and pacified Him. The Lord then became asham-

ed of His own fault, but struck His mother lightly. She however, having swooned, the Lord began to cry, whereupon the ladies asked Him to bring cocoanuts which, they said would restore her to consciousness. The Lord then went out and fetched two cocoanuts which amazingly surprised them all.

The Lord once went to bathe in the Ganges with His companions when maidens came for the worship of Deities. After bathing in the Ganges when they commenced their worship, the Lord sat amongst them and asked them to worship Him, as He would confer on them their wished-for blessings. He said that Shree Gangá and Shree Durgá as well as Shree Maheshwara were His attendants and then anointed Himself with their sandal-paste, wore their garlands, wrested the offerings from them and partook of sweetmeats, rice and plantains out of them. The girls, being angry, told Him :—“Listen, O Nimai you are our cousin by village courtesy and so it is delicate for us to tell you that it is wrong on your part to rob us of our offerings to Deities”. The Lord replied that He conferred this blessing on them that they would get handsome

husbands who would be learned, clever youths possessed of wealth and grain and that each of them would bear seven sons who would live long and be wise. Hearing this blessing, the maidens, though pleased in heart, upbraided Him, outwardly showing false resentment. Some of the girls ran away with their offerings, whereupon the Lord called them in anger saying :—"If you do not give me your offerings out of niggardliness, each of you will get old husbands and four co-wives" which curse alarmed them all. Thinking that the Lord knew some charm or was possessed by some Deity, they returned and placed before Him their offerings after eating which the Lord conferred on them their desired blessings. He exhibited before everybody childish freaks of this nature which however never pained anybody but pleased all.

One day, Shree Lakshmee, daughter of Shree Ballaváchárya came to worship the Deity, after bathing in the Ganges. On seeing her the Lord's mind hankered after her and so also she felt delight in her heart on His vision. Thus, the inborn tie of Love between them manifested itself (as she was

His spouse in all past Ages) and though it was clouded by childish sentiment still it was unmistakably present. Their hearts were mutually delighted on seeing each other and the sentiment of Love manifested itself in both on the occasion of this worship of Deity. The Lord said :—

“Worship Me, as I am the Supreme God and upon worshipping Me you will attain your heart’s desire”. Thereupon ShreeLakshmee strewed flowers on His body, anointed Him with sandal-paste and bowed down to Him, having offered Him a wreath of jasmine. On receiving these offerings, the Lord smiled and accepted her sentiment (of Love) uttering this *sloka* of Shreemadbhāgabatam X-22-25

सङ्कल्पो विदितः साध्व्यो भवतीनां मदर्चनम् ।

मयानुमोदितः सोऽस्यो सत्यो भवितुमर्हति ॥

O good girls ! your desire viz. for my Service which is patent to Me has received my sanction and it will be duly fulfilled.

Having thus sported, They both returned home. How can outsiders appreciate the solemn sports of Lord Shree Chaitanya ? Seeing His boyish freaks everybody,

out of affection, complained to Shree Shachee and Jagannátha so that Shree Shachee, one day, took her Son to task and went to catch Him, whereupon He ran away and sat at ease, on an unclean pit full of refuse, among discarded earthen pots. Shree Shachee approached Him and asked Him to bathe in the Ganges, as He had polluted Himself by touching unclean things. Hearing this, the Lord discoursed to His mother on the knowledge of *Brahman* (the Luminous Divine principle emanating from God) which astonished her. She, however, made Him bathe in the Ganges and slept with Him, at leisure, when she witnessed celestial beings fill her house, whereupon she asked Him to call His father. On getting His mother's command, the Lord went outside, whereupon the jingling of anklets was heard on his Feet which astonished the minds of His parents. Shree Jagannátha said that it was strange that the sound of anklets was heard on the Boy's bare Feet. Shree Shachee replied that she has witnessed another wonder viz, that her yard was thronged by Heavenly beings who made a promiseous noise which was unintelligible to her, but she guess-

ed they were offering hymns to somebody. Shree Jagannátha said that whatever it might be, there was no cause for anxiety and all that he desired was good luck to Shree Vishwambhara. One day, Shree Jagannátha having witnessed the pranks of his Son, strongly reprimanded Him and taught Him good behavior, whereupon he dreamt at night that a *bráhmāna* spoke to him angrily:—“O Mishra, you know nothing about the true nature of your Boy whom you scold and chastise in the ordinary light of a son.” Shree Mishra replied:—“Be He be a Deity, a siddha (one who has attained salvation), a hermit or any other great person, He is still my son and it is my bounden duty to bring up and tutor Him as He can not learn the essence of Religion, unless I teach Him the same” The *bráhmāna* said:—“If He be the Supreme God, He would be possessed of intuitive knowledge, in which case your training would be of no avail.” Shree Mishra replied:—“Even if my Son be Lord Shree Náráyana Himself, it would be still my paternal duty to tutor Him.” Thus they discussed the principle of Religion between themselves, Shree Mishra knowing nothing but pure parental love.

Hearing all this, the *bráhmana* went away in delight and Shree Mishra being highly astonished on waking from sleep, related his dream to his friends and relations who were also astonished.

In this way, Lord Shree Gaura Chandra played His infant sports and augmented the happiness of His parents from day to day. Sometime after, Shree Mishra inaugurated the study of His Son by putting chalk into His hands for the purpose of teaching Him to write and in the course of a short time He learnt the first twelve letters (the vowels) of the alphabet. I have thus enumerated briefly His infant pastimes in due order, which however have been described in full by Shree Brindábana Dása. I have therefore narrated them only in a condensed form and avoided expansion for fear of repetition.

In Shree Roopa Raghunátha's Feet whose
trust,

Shree Chaitanya Charitámrita chants
Krishna dás.

Thus, in Shree Chaitanya Charitámrita, Early Period, the Fourteenth Chapter entitled Description of the Infant Sports of Lord Shree Chaitanya is concluded.

CHAPTER FIFTEEN.

Description of the principal sports of Lord Shree Chaitanya in His Boyhood.

कुमनाः सुमनस्तं हि याति यस्य भद्राः ।

सुमनोऽर्पणमात्रेण तं चैतन्यप्रभं भजे ॥

I worship that Lord Shree Chaitanya by offering flowers (“सुमनसः” an alternative meaning of which punning Sanskrit expression is one’s pious mind) at whose Lotus-Feet even an ill-natured person becomes good-natured. (1)

Obeisance to Lords Shree Chaitanya, Shree Nityánanda Shree Adwaitachandra and all the devotees of Lord Shree Gauránga. I now proceed to enumerate the chief items of the Lord’s sports in His Boyhood of which His Scholarship was the principal. Thus,

पौगण्डलीला चैतन्य-कृष्णस्याति सुविस्तृता ।

विद्यारम्भमुखा पाणि ग्रहणान्ता मनोहरा ॥

The sports of Lord Shree Chaitanya Krishna in His Boyhood starting from the com-

mencement of His Study to His Marriage are extensive and charming. (2)

The Lord studied Grammer with Shree Gangádása Pandita and as soon as He heard the text and its commentaries He got them by heart and in a short time became an expert in annotation and elucidation, so that being a novice, He vanquished old pupils. Shree Brindábana Dása in His works Shree Shree Chaitanya Mangala (subsequently renamed Shree Chaitanya Bhágabata) has fully narrated the sports of the Lord relating to His study.

One day the Lord bowed down to the Feet of His mother and craved one favour of her which she promised to bestow on Him. The Lord entreated her not to eat rice on the day of Shree Ekádashi which she agreed not to take, expressing her approbation. Since then she observed the rites of Shree Ekádashee.

Then Shree Misra having noticed the youth of Shree Viswaroopa, thought of seeking a bride for His marriage hearing which the Latter left His house, took the order of monkhood and went on pilgrimage which effected the mind of Shree Purandara Misra (another name of Shree Jagannátha). The

Lord then consoled His parents with the solace Shree Visworoopa had done will in assuming the order of asceticism which would confer Sálvation on both lines (paternal and maternal) of His ancestors but that He (The Lord Himself) would minister to the comforts of His parents which pleased their minds.

One day, the Lord, having partaken of betel offered to the Deity, dropped down unconscious on the Ground, whereupon His parents sprinkled water on His face, being greatly perturbed. On regaining consciousness, the Lord narrated a wonderful story viz. that Shree Viswaroopa took Him away from His home and asked Him to become a hermit whereupon the Lord told the Former that He (the Lord) was the only stay of His parents, that He was a mere boy who knew nothing of ascetisism and that He would look after His parents leading the life of a householder which would gratify Shree Lakshmee and Lord Shree Náráyana, whereupon Shree Viswaroopa sent Him back with million regards to Their mother. Thus Lord Shree Gaura Hari performed various sports the objects of which are inscrutable.

After some time more Shree Mishra passed away to the other world which afflicted both mother and Son, whereupon Their friends and relations came and consoled Them, after which the Lord performed His father's obsequies in due form. After some length of time, the Lord thought within Himself that He being a householder, should perform the duties of the same which could not be discharged in a befitting manner without a housewife. So reflecting, He decided upon marriage. Thus, in *Udbáha Tattwa*—7th Anka :—

नगृहं गृहमित्याहुर्गृहिणी गृहमुच्यते ।

तया हि सहितः सर्वान् पुरुषार्थन् समप्नुते ॥

A house is not deemed a house proper without a housewife in whose company a householder attains all the desiderata of His life. (3)

One day, the Lord when returning from His study, met the daughter of Shree Ballaváchárya on the bank of the Ganges, by accident, which awakened Their former inborn sentiment of mutual Love. Perchance, Shree Banamálee *Ghataka* (match-maker)

came to Shree Shachee about that time and at her desire negotiated the Lord's marriage with Shree Lakshmee which took place, as described at length by Shree Brindábana Dása. Thus occurred the main items of the Lord's sports during His Boyhood which were of various kinds, as narrated at length by Shree Brindábana Dása, so that I have only hinted at their main direction. The auspicious sports of Lord Shree Chaitanya, received celebrity far and wide.

In Shree Roopa Raghinátha's
Feet whose trust
Shree Chaitanya Charitámrita
chants Krishnadás.

Thus in Shree Chaitanya Charitámrita, Early Period, the Fifteenth Chapter entitled Description of the Lord's principal sports in His Boyhood is concluded.

CHAPTER SIXTEEN.

Description of the principal sports of Lord Shree Chaitanya during Adolescence.

कृपासुधा सरिद्वयस्य विश्वमाप्लावयन्त्यपि ।

नीचगैव सदा भाति तं चैतन्यप्रभुं भजे ॥

I worship that Lord Shree Chaitanya the the flow of Whose Mercy, though deluging the whole Universe, yet always appears specially to reach the low.

Obeisance to Lords Shree Chaitanya, Shree Nityánanda, Shree Adwaitachandra and all the devotees of Lord Gauránga.

जीयात् कैशोरचैतन्यो मूर्त्तिमत्या गृहागमात् ।

लक्ष्मणार्चितोऽथ वाग्देव्या दिशं

जयीजयच्छलात् ॥

May that young Lord Shree Chaitanya who who is worshipped by Shree Lakshmee incarnate the shape of His spouse and by Shree in Saraswatee in the guise of His vanquishing the academic conqueror of all directions

(दिग्विजयी) named Shree Keshaváchárya Káshmeeree live long !

This is the key-note of the Lord's principal sports in His Adolescence. He then began to teach His pupils, numbering several hundred, who studied with Him. Everybody marvelled at His annotations and even savants, learned in all the *Shástras*, were worsted by Him; but nobody felt afflicted thereby, on account of His modest manners. In the company of His disciples He performed many wild frolics and sported in the Waters of the Ganges in great glee.

After some time, the Lord proceeded to East Bengal (Banga) Wherever he went, made people chant the holy Name of God. Being heartily attracted by the wonderful influence of His learning, hundreds of students came to read with Him. In that province, a *bráhmaṇa* named Shree Tapana Mishra was at a loss to ascertain the *Summum bonum* of Life or the means of attaining the same. Being perplexed in mind by reading various *Shástras* and listening to different precepts, he was thus unable to determine what was the highest desideratum of the Soul or the way of reaching the same. In the course of

a dream a *bráhmāna* asked him to approach Shree Nimái Pandita (Lord Shree Gauránga) who would explain to him the *summum bonum* of Life and the means of attaining the same, He being God Himself. Having had this vision, he came to the Feet of the Lord and submissively reported to Him the purport of his dream whereupon the Lord being pleased, explained to him the true desideratum of Life and the means of reaching the same, counselling him to chant the holy Name of God. He wanted to accompany the Lord to Shree Navadweepa for staying with Him, but the Lord commanded him to proceed to Benares where He promised to meet him. On getting His mandate, Shree Mishra repaired to Káshee. The Lord's inner motive for sending him to Káshee, away from His own Company, is hardly intelligible to me. In this way, the Lord did good to everybody in East Bengal; having conferred Devotion on them, by inculcating the holy Name of God, as well as having taught them Learning and made them erudite. Thus, the Lord performed various sports in East Bengal.

In the meanwhile, at Shree Navadweepa

Shree Lakshmee (the Lord's spouse) was afflicted by His separation which stung Her like a serpent and she passed away to the other World by its venom, which the Lord knew in His heart by His transcendent knowledge. He then returned home knowing Shree Shachee's bereavement. He came home with numerous retinue and great wealth and consoled Shree Shachee by philosophic counsel. He again indulged in the culture of learning with His pupils and exhibited His intellectual pride, vanquishing everybody by dint of His erudition. He next wedded the adorable Shree Vishnupriyá and afterwards worsted the academic conqueror of all directions (दिग्विजयी श्रीकेशवाचार्य). Shree Brindábana Dása has narrated the latter incident at length, but as he has not elucidated the discussion of merits and defects (of Shree Keshava Káshmiree's composition), I proceed to describe the same after bowing down to him. This was the very discussion which made the academic conqueror of all directions denounce himself.

One moon-lit night, the Lord was sitting with His pupils on the bank of the Ganges and discoursing on learning when the said

academic conqueror of all directions (Shree Keshavachárya Kashmiree) approached Him and after bowing down to the Ganges joined Him. The Lord then courteously offered him a seat, but he addressed Him thus with inner contempt of mind :—"You are named Shree Nimái Pandita, you teach Grammar, for knowledge of which infant science pupils extol your merits—and even amongst branches of Grammar, I know, you teach only Kalápa which I heard from the conversation of your pupils on ' quibbles". The Lord replied :—"I have the presumption of teaching Grammar which is neither understood by My disciples nor properly explained by Me. Where are you, versed in all the *Shástras* and poetic talents and where am I, a mere novice and a young student? I have a mind to hear your poetic skill. if you will graciously offer a hymn to the Ganges".

On hearing this, the *bráhmaṇa* went on describing the Ganges in pride and in the course of one *ghatee* (24 minutes) composed hundred *slokas* in honour of the Ganges, hearing which the Lord commended him highly saying "There is no poet in the World like you. Who is competent to understand

the meaning of your *slokas* which are intelligible only to yourself or to Shree Saraswatee? If you will please explain the purport of one of these *slokas* yourself, everybody will feel delight in listening to the same". Then the conqueror of all directions asked him to select any one particular *sloka*, whereupon He recited the following among his hundred *slokas* :--

महत्त्व' गङ्गायाः सततमिदमाभाति नितरां,
यदेषा श्रीविष्णोश्चरणकमलोत्पत्तिमुभगा ।
द्वितीय श्रीलक्ष्मीरिव सुरनरैरर्च्यचरणा,
भवानीभर्तुर्य्या शिरसि विभवत्यद्भुतगुणा ॥

The grandeur of the Ganges undoubtedly flourishes at all times as follows :-- viz. that She has the fortune of issuing from the Lotus Feet of Lord Shree Vishnu, that Her Feet are worshipped by Deities, as well as human beings like a Second Shree Lakshmee and that She has the privilege of resting on the head of the husband (Shree Shiva) of Shree Bhawánee, being possessed of wonderful qualities. (3)

When the Lord asked him to explain this *sloka*, he questioned Him in surprise :—
 “I recited my *slokas* like whirl-wind ; how did you commit to memory one of them ?

The Lord replied :—“You are foremost amongst poets by Divine Blessing, so also somebody is possessed of infallible memory by similar Divine Grace’.

The *bráhmāna* then gladly interpreted the meaning of the *sloka*, when the Lord asked him to discuss its merits and defects. The *bráhmāna* then replied that there was not a trace of fault in his *sloka* which contained the figure of speech called simile, the merits of sweetness and some alliteration. The Lord answered :- “If you do not take offence, please tell me what faults there are in the *sloka*. Your poetry which is the outcome of your genius is calculated to gratify the Deities, but if you discuss it well, we can learn its merits and demerits ; so I request you to analyse the *sloka* closely”. The poet replied—“What I have composed is as infallible as the *Vedas*. You are but a Grammarian and having never studied Rhetoric, how can you know its poetic excellence !” The Lord answered :- “It is therefore that I ask

you to explain to Me its merits and defects after discussion. Although I have never studied Rhetoric, I have heard of it, from which I notice several faults as well as merits in this *sloka*". The poet then asked Him to point out its merits and demerits whereupon the Lord replied :—

"If you do not take offence, I may tell you that there are five faults as well as five figures of speech in this *sloka* which I proceed to discuss. There are two instances of 'indistinctly specified epithet (अविसृष्ट-विधेयांशः)', one instance of 'misleading tenour (विरुद्धमतिः)', one of 'irregularity of order (भग्नक्रमः)' and another of protraction of speech (पुनरात्तं or dragging of sentence).

'The grandeur of the Ganges' is the main predicate of the *sloka*, while the clause 'as follows viz,' is the subject which actually succeeds the predicate, The predicate having preceded the subject, the meaning of the *sloka* is interfered with.

Thus in Kāvya-prakāśha :—

अनुवाद मनुक्तैव न विधेयमुदीरयेत् ।

न ह्यलब्धास्पदं किञ्चित् कुत्रचित् प्रतितिष्ठति ॥

Never mention the predicate without stating the subject before hand. (4)

In the second place, the expression 'second Shree Lakshmee' being the second predicate, assumes a secondary significance by being joined into a compound (समासः), so that the force of the expression suffers. The adjective 'second' which is not itself a predicate, having entered into the compound, has taken away the significance of parity with 'Shree Lakshmee' Herself. This is another instance of 'indistinctly specified epithet' (अविवक्षितविधेयांशः). Listen carefully, there is another fault in the expression 'husband of Shree Bhawánee' which you have used with complacence. This great error is named 'Misleading Tenour' (विरुद्धमतिज्ञत्). The word Bhawánee implies Shree Mahádeva's spouse. By speaking of her husband, it hints at a second husband (other than Shree Mahádeva), for it is incongruous to hear of an expression like 'husband of Shree Shiva's wife, so that an expression of 'a misleading tenour is never permitted in the *Shástras*. If you speak of making a gift to the husband of a *bráhmaṇa*'s wife, it would go to imply her second husband.

In the next place, the fresh adjective 'possessed of wonderful qualities' after the close of the verb "विभवति" (has the privilege of resting on) of complete predication is an instance of dragging of sentence (पुनरात्तं).

Lastly, I find inimitable alliterations in the three lines (viz. the first, the third and the fourth), but there being none in the remaining one (the second) it is an instance of Irregularity of Order (भग्नक्रमः) Although there are five figures of speech in this *sloka*, their effect is marred by these five defects. If a *sloka* is rich in ten figures of speech, one fault alone is potent to mar the effect of all, just as a handsome body decorated with ornaments is rendered reproachable by one patch of leucoderma. Thus, in the saying of Shree Bharatamuni :—

रसालङ्कारवत् काव्यं दोषयुक् चेद्विभूषितम् ।

स्यादपुः सुन्दरमपि श्वित्रेणैकेन दुर्भगम् ॥

Poetry decorated by the presence of sentiments and figures of speech is disfigured by a single blemish, just as a handsome body is rendered loathsome by one patch of leucoderma. (5)

Now, listen to the discussion of the five figures of speech viz. two figures of expression three of idea (शब्दालङ्काराः and अर्थालङ्काराः respectively). The former consists of (1) Alliteration in three lines, (2) Apparent Tautology in the expression Shree Lakshmee. In the first line there is a series of five letters ' क ', in the third stand five letters ' (र), while in the fourth appear four letters ' म ', so that there is the figure of expression known as Alliteration in these three lines. Secondly, the words 'Shree' and 'Lakshmee' ordinarily mean one and the same object but in this particular instance, however, there is no real repetition of idea, as the expression 'Shree Lakshmee' means 'Lakshmee' possessed of 'Shree' in the sense of prosperity, so that there is a difference of meaning which gives rise to the figure of expression known as Apparent Tautology.

The figure of idea known as simile shines in the expression 'लक्ष्मीरिव' (like Lakshmee) There is another figure of idea known as Apparent Contradiction (विरोधाभासः). It is plain to everybody that lotuses grow on the Ganges, but it is highly absurd that the Ganges may issue out of lotuses. In this

particular instance, however, the Ganges has Her source in the Lotus-Foot of Lord Shree Vishnu, which being highly amazing, gives rise to the figure of Apparent Contradiction. The manifestation of the Ganges having taken place by the inscrutable power of God, there is however no real Contradiction—but only Apparent Contradiction. Thus, in the *sloka* cited by Lord Shree Krishna Chaitanya :—

अम्बुजमम्बुनि जातं क्वचिदपि
न जातमम्बुजादम्बु ।
सुरभिदि तद्विपरीतं
पादाम्भोजान्महान् नी जाता ॥

Lotuses grow in water, but water never issues out of them. In Lord Shree Vishnu (the slayer of the demon Mura), however, just the reverse is noticed viz that the great river Ganges issues out of His Lotus-Foot. (6)

The grandeur of the Ganges being the conclusion to be established and the face of her issuing out of the Lotus-Foot of Lord Shree Vishnu being the premise forming the the ground for such conclusion, there arise

the other figure of idea known as Inference. Broadly speaking, there are these five defects and five figures of speech in your *sloka*, while there are innumerable other points to be discussed in the same upon minute examination. Your poetic genius has been vouchsafed to you by Divine Grace, but without due scrutiny your poetry is found beset with errors. After proper examination your poetry becomes free from blemish and then being bedecked with figures of speech; becomes resplendent with import."

Hearing the speech of the Lord, the 'Conqueror of all directions' became astonished and could not utter a single syllable, his genius being in a fix, mused within himself "A young scholar has paralysed my intelligence, whence I infer that Shree Saraswatee has been offended with me. The comment made by Him is not within human capacity and I think Shree Saraswatee Herself spoke through the mouth of (Lord) Shree Nimái. So thinking within himself, he replied :—

"Listen, O Nimái Pandita, I have been surprised at your discussion. You never read Rhetoric, nor read the *Shástras*; still how could you elucidate all these points?"

Hearing this, the Great Lord who was very sportive and know his heart thus spoke pointedly :-- "I do not know the discussion of *Shástras* properly ; I only spoke what Shree Saraswatee made Me speak".

Hearing this, the Conqueror of all directions was convinced that the Goddess (Shree Saraswatee) had worsted him through the agency of a Boy and vowed to represent this to Her by repetition of prayer (जपः) and meditation (ध्यानं), as She had humiliated him so much through the instrumentality of that Boy. As a matter of fact, Shree Saraswatee made him compose that defective *sloka* and clouded his intelligence at the time of discussion. Then the Lord's pupils began to smile, whereupon the Lord dissuaded them and spoke to the poet ;—"You must be a great savant and the crest-jewel of all poets, since such poetic composition comes out of your mouth. Your poetry flows like the water of the Ganges and I never found your peer anywhere else. Even in the poetry of Bhababhooti, Shree Jayadeva and Kalidása there is (occasionally) a tinge of blemish which is negligible in a consideration of merits and demerits, their talent

being extolled on account of their poetic genius. Do not mind My boyish freaks, as I am not even fit to be your pupil. Better go home today and join Me again to-morrow, when I shall hear the discussion of Shástras from your mouth." Thus, both of them went to their respective homes.

At night, the poet prayed to Shree Saraswatee who admonished him in a dream, whereupon he knew the Lord to be God Himself. Next morning, he came and took shelter under the Feet of the Lord Who conferred His Grace upon him, which snapped asunder the bounds of his worldliness. The conqueror of all directions was fortunate and the object of his life was realised, as he attained the Feet of the Great Lord by virtue of his learning. All these sports have been described by Shree Brindábana Dása and I have only elucidated here some details of the same. The sports of Lord Shree Chaitanya Goswámee flow like nectar and all the senses are regaled by listening to the same.

In Shree Roopa Raghunátha's Feet whose
trust,

Shree Chaitanya Charitámrita chants
Krishna Dás.

Thus, in Shree Chaitanya Charitámrita, Early Period, the Sixteenth Chapter entitled the description of the principal sports of Lord Shree Chaitanya during His Adolescence is concluded.

CHAPTER SEVENTEEN.

Description of the Principal Sports of Lord Shree Chaitanya during Youth.

वन्दे स्वैवाङ्गुतेऽहं तं चैतन्यं यत्प्रसादतः ।

यवनाः मुमनायन्ते कृष्णानाम प्रजल्पकाः ॥

Obeisance to that Lord Shree Chaitanya of self-willed and wonderful bearing by whose Grace even infidels (*Yavanas*) become high-minded (or Godly) by chanting the holy Name of Lord Shree Krishna. (1)

All reverence to Lords Shree Chaitanya, Shree Nityānanda, Shree Adwaitachandra and all the devotees of Lord Shree Gaurāṅga.

I have enumerated the Lord's principle sports in His Adolescence and I now proceed to describe the same in his youth in due order.

विद्या सौन्दर्यसद्देश सम्भोगनृणां नैः ।

प्रेमनामप्रदानैश्च गौरो दीव्यति यौवने ॥

Lord Shree Gaurāṅga shines in his youth by His learning, beauty, elegant dress, enjoy-

ment, dancing Sankeertana (loud chanting of the holy Name of God to the accompaniment of music etc) and distribution of Divine Love and Name (to people at large). (2)

With the advent of youth, He decorated His limbs with different embellishments, such as fine robes, elegant decorations, garlands, and sandal-paste ; He did not reckon anybody in the pride of His learning, as He taught the *Shástras* vanquishing all other savants. He next exhibited His Divine Love in the guise of His mental derangement and sported in different ways in the company of His devotees. He then proceeded to Shree Gayá, where He met Shree Eeshwarapuree and after being initiated by Him, exhibited His Divine Love. He then returned home and played different sports of Love. He next conferred Divine Love on Shree Shachee and joined Lord Shree Adwaita who was blest with the vision of Shree Viswaroopa (Beatific Vision of God as immanent in all the Universe such as was vouchsafed to Shree Arjuna by Lord Shree Krishna) in Him. Lord Shreevásha then installed the Great Lord as God on his Divine cushion (श्रीविष्णुसङ्घ) where the Great Lord took His seat and exhibited His

glory. Lord Shree Nityánanda Swaroopa then came, joined the Great Lord and obtained a vision of the six-armed God (षडभुज). These Six arms weilding a conch, a wheel, a club, a lotus, (which four are characteretic of Lord Shree Krishna) a bow (the weapon of Lord Shree Rámachandra) and a flute (held by Lord Shree Krishna) respectively were at first shown to him by the Great Lord who then transformed Himself into a four-armed Figure bent in three parts holding a flute in two arms as well as a conch and a wheel in the other two. He next showed Himself as two-armed piping a flute in His mouth being of violet complexion and wearing a yellow robe characteristic of the prince of Braja.

Lord Shree Nityánanda Goswámee then worshipped Shree Vyása and wielded a club in His ordinary Form (as Lord Shree Nityánanda) when Shree Shachee noticed the two Brothers (Lords Shree Chaitanya and Shree Nityánanda) as Lords Shree Balaráma and Shree Krishna. The Great Lord then conferred Salvation on Shree Jagái and Shree Mádhái and remained rapt in His ecstasy continuously for seven praharas, during

which His devotees observed His several manifestations. He was inspired with the sentiment of Incarnation of the Great Boar (महाबराहः) in the premises of Shree Murári Gupta on whose shoulders He danced in his yard. He then partook of the rice of Shree Shuklámbara Brahmacháree and elucidated the meaning of the following sloka of Shree Brihannáradeeya-Puránam :—

* हरेर्णाम हरेर्णाम हरेर्णामैव केवलम् ।

कलौ नास्त्रैव नास्त्रैव नास्त्रैव गतिरन्यथा ॥

In Kali Yuga Lord Shree Krishna incarnated Himself in the shape of His holy Name which liberates the whole Universe. For the sake of earnestness the expression हरेर्णाम has been repeated thrice and for making it clear to idiots the word “एव” has been added to it. The word “केवलं” has been added further for the sake of conviction and for negating all other paths such as of Knowledge, Action, Asceticism etc. For making it clear that the follower of any other path does not attain Salvation, the word “नास्ति” has been again

repeated thrice at the end. Take the Name of the Lord incessantly, being more humble than grass, show respect to others, being yourself bereft of egotism; and as Vaishnava, be patient like a tree without complaining in the least, if abused or chastised by others. Just as a tree never complains though it be hewed down and would rather die of drought than beg water of others so also a Vaishnava would not ask any thing of anybody and should live on what may be obtained by him unasked or on green vegetables and fruits only, while he should incessantly take the only Name of God, being contented with his small income. Do you support the cult of Devotion by conduct such as these.

Thus in the sloka composed by Lord Shree Chaitanya :—

दृष्ट्वाऽपि मुनीचेन तरोरिव सहिष्णुना ।

आगादेत् मानदेन कीर्त्तनीयः सदा हरिः ॥

Lord Shree Hari's Name is to be chanted incessantly by a person who is truly meeker than even grass, patient like a tree, bereft of vanity and respectful to others.

I say with my arms upraised :—"Listen, everybody, wear the above sloka on your throat, (learn it by heart) binding it with the thread of Lord's holy Name. Practise the cult of this sloka, as commanded by the Lord, from which you will certainly attain the Feet of Lord Shree Krishna."

The Lord then continuously chanted Sankeertana in the house of Lord Shreevása, every night, for full one year. He used to shut the doors and chant Sankeertana with rapt emotion, while people bereft of devotion who came to laugh at Him, not getting access inside, burned (in indignation and spite) from out side, hearing the Sankeertana going in inside. They therefore deliberated together for giving trouble to Lord Shree Shreevása. One day a Bráhmaṇa named Gopála Chápála who was chief amongst them, being foul-mouthed and garrulous, took the articles requisite for worshipping Shree Bhavánee to the gate of Lord Shreevása and having rubbed that place, put China-roses, (जवाः) turmeric, vermilion, red sandal-paste and rice on a plantain-leaf, as well as a pot of liquor, beside it there and then returned home. Next morning, Lord Shree-

vása having noticed the same, called some respectable people and told them smilingly :—"O *bráhma*nas and good folk ! Just witness my noble demeanour, viz that I worship the Goddess Bhawánee every night." Thereupon all good men expressed deep anguish wondering what wicked fellow had committed such mischief. Then those articles were removed by the agency of a sweeper and the place rubbed with water and cow-dung.

After the lapse of three days, that Gopála Chápála was affected with leprosy all over his body ; blood oozed out of his sores, (appearing on every limb) which were infected with maggots which stung him incessantly, causing excruciating pain which rent his heart. One day, he sat under a tree on the bank of the Ganges and thus spoke to the Lord :—"I happen to be your uncle by village courtesy. O Nephew! I have been distressed with Leprosy. You have incarnated Yourself for liberating all people. Pray liberate me, as I am much afflicted". Hearing this, the Great Lord was incensed in mind and in a fit of anger replied in these threatening words—O thou sinner, bearing spite towards devotees ! I won't liberate

thee but will have thee bitten by worms for million cycles of thy birth. Thou madest Lord Shreevása worship the Goddess Bhawánee, for which thou shalt suffer perdition in the cell of Raurava for million cycles of thy birth. I have incarnated myself for putting an end to the impious and I shall promulgate the cult of Devotion by exterminating the same." So saying, the Lord went to bathe in the Ganges, while that sinner continued to suffer pain unrelieved by death. When the Lord went to Shree Neeláchala (Puri) after assuming the order of monkhood and thence repaired to the village of Kulia, that sinner took refuge under his Feet, whereupon the Lord graciously offered him good counsel viz that he had given offence to Lord Shree-Vása Pandita to whom he should resort, as he would be liberated from his sin, only if the Latter forgave him and he abstained from repetition of such conduct in future. The *bráhmaṇá* then resorted to Lord Shree-vása and was purged of his sin by His grace.

Another *bráhmaṇa* having come to witness the Lord's *Sankeertana* failed to get inside on account of the gate being barred, so that he

returned home in mental pain. Some other day, having chanced to meet the Lord on the bank of the Ganges, he threatened to curse the Lord on account of his past affliction. Having threatened so, that violent and foul-mouthed fellow cursed Him (by tearing his sacred thread) to the effect that he would forfeit all His worldly happiness. The Great Lord exulted on hearing this curse. Whoever listens to the story of the Lord's curse with reverent attention is liberated from the curse of a *bráhmāna*. The Lord next conferred the boon of His punishment on Shree Mukunda Datta which relieved all depression of the latter's heart.

The Lord regarded Lord Shree Adwaita Achárya Goswámee as the Former's superior which always grieved the Latter very much so that He resorted to the device of inculcating the Path of Knowledge for which the Supreme Lord insulted Him in a fit of rage whereupon He (Lord Shree Achárya Goswámee) was enraptured. The Supreme Lord then felt ashamed and conferred His Grace on Him. On hearing the infinite merits of Lord Shree Ráma Chandra from the mouth of Shree Murári Gupta the Great Lord wrote the

epithet of "Servant of Shree Ráma (रामदासः)" on his forehead The Lord once drank water out of the iron vessel of Shree Shreedhara and He conferred on all His devotees the respective desires of their heart. He blessed Shree Haridása Thákura and removed (the stain of) His mother's transgression in respect of Lord Shree Achárya. He also narrated the superior grandeur of the holy Name of God before His devotees, hearing which some scholar characterised the same as an exaggerated eulogy for the purpose of making the Name of God attractive. The Lord was mortified to hear this charge of over-praise in respect of the holy Name of God and asked everybody not to see the face of that scholar and repaired to the Ganges with His whole retinue in the very clothes worn by them at the time and bathed there, after which He explained the grandeur of Devotion on the spot, saying that Lord Shree Krishna is never won over by Knowledge, Action, Yoga (concentration of mind by restraint of breath etc) or the common practices of piety, but only by means of the nectar of Love and and Devotion.

Thus in Shreemadbhágabatam XI-14-20,

Lord Shree Krishna's saying to Shree Uddhava :—

न साधयति मां योगो न सांख्यं धर्म उद्व ।

न स्वाध्यायस्तपस्यागो यथा भक्तिर्ममोर्जिता ॥

The practices of Yoga or of Sāṅkhya (Wisdom) or of ordinary Piety or the study of the Vedas, Asceticism or Renunciation do not help My attainment in the same way as pure (unalloyed with other paths) and staunch Devotion to Me. (5) He told Shree Murári that he had won over (the heart of) Lord Shree Krishna whereupon Shree Murári recited this sloka of Shreemadbhágabatam X-16 :—

क्वाहं दरिद्रः पापीयान् व कृष्णः श्रीनिकेतनः ।

ब्रह्मबन्धुरिति स्माहं बाहुभ्यां परिरम्भितः ॥

The bráhmaṇa Shree Sudámá said :—
“Where am I an indigent sinner and where is Lord Shree Krishna the repository of Shree Lakshmee ; yet I have been embraced by Him with open arms merely as a bráhmaṇa friend. (6)

One day, the Lord after chanting Sankeertana sat tired with all His devotees, when He planted in His yard the stone of a mango which at once fructified and grew into a tree on which several fruits appeared in the twinkling of an eye and ripened to the amazement of everybody present. The Lord then collected about two hundred of these fruits and after washing the same offered them to Lord Shree Krishna. They were all of a red or yellow colour without stone or skin and each was of bulk sufficient for one's full meal, seeing which Lord Shree Shacheenandana (son of Shree Shachee) was delighted. He at first partook of the same and distributed the rest among others. As each fruit was bereft of stone or skin and full of nectar-like juice it was sufficient to fill one's stomach. Thus, the tree bore fruit every day and the Vaishnavas partook of the same to the exultation of the Lord. Sports of this nature were performed by Shree Shacheenandana which remained unknown to anybody other than His devotees. Thus, all round the year at the end of Sankeertana, the Lord performed this great Mango Festival from day to day.

While the Lord was chanting Sankeertana one day, some clouds appeared which were scattered away by Him at His will. Another day, the Lord commanded Lord Shreevása to chant the thousand exalted Name of God which the Former wanted to hear. In the course of reciting the hymn occurred the Name of Lord Shree Nrishingha which inspired the Lord with the sentiment of that Incarnation. In that mood the Lord went out with a club in hand for chastising all enemies of Devotion inside the town. Witnessing His highly spirited manifestation of Lord Shree Nrisingha, people ran out of His way in great alarm, noticing which the Lord regained His normal consciousness and threw away His club in the house of Lord Shreevása whom He told in melancholy that He had done wrong in causing alarm to people. Lord Shreevása replied :—"Whoever takes your Name becomes free from million transgressions. You have done nothing wrong but liberated people, for whoever chanced to have your vision shook off the bounds of worldliness. So saying, Lord Shreevása worshipped Him whereupon the Lord returned home satisfied.

Another day, a devotee of Lord Shree Shiva sang His merits in the Supreme Lord's yard to the accompaniment of dancing and the music of *dambaru* (a drum of the shape of a hyperboloid) whereupon Lord Shree Shacheenandana being inspired with the sentiment of Lord Shree Shiva, climbed on the man's shoulders and danced for a length of time. Another day, a beggar came to ask for charity and on seeing the dance of the Lord began to dance himself. He danced in glee in the company of the Lord who conferred Love on him, whereupon he was deluged with the nectar of Love.

On another occasion, an omniscient astrologer came to the Lord Who after showing him respect, asked him to state, after calculation, what He was in His previous birth. The astrologer began to calculate in accordance with the Lord's desire and after calculation he saw in his mind's eyes that the Lord was full of supreme glory, the Hold of infinite Baikunthas Brahmándas and all else, He being the ultimate Principle, the Supreme Brahmana, and the Great God. On ascertaining this essential Form of the Lord, the astrologer was in fix and remained mute, being

unable to say anything. Upon the Lord's questioning him again, he said that in His previous birth the Lord was the ultimate Hold of all and the Perfect God full of all (Divine) Powers and that in His present birth He was the same as before, His essence being inscrutable and made up of eternal bliss. There upon the Lord smiled and said that he knew nothing, as in His previous birth He had been a milk-man by caste born in the house of a milk-man and a cow-herd by profession, for which merit He was born at present as the son of a bráhmaṇa. The astrologer replied that he had a vision of this also in his meditation, but that having noticed Divine Powers along with the same he was in a fix. He added that he found both the Forms (of Ultimate God and cow-herd) identical, though he noticed an occasional difference between the Two on account of the Lord's Máya (perplexing Divine Influence). He concluded by offering his bows to the Lord whatever His Essential Form might be. The Lord then rewarded him by vouchsafing unto him Divine Love.

One day, the Lord, while sitting in the enclosure of Lord Shree Vishnu, called aloud

for fetching honey, whereupon Lord Shree Nityánanda Goswámee knowing the Former's inspiration (as Lord Shree Balaráma) placed a pot of water of the Ganges before Him, where-upon He drank out of the same and danced in frenzy. All His companions then witnessed His sport of shifting the course of the river Shree Jamuná (which was performed by Lord Shree Balaráma in Dwápara Yuga) and His reeling gait resembling that of Lord Shree Balaráma, while Shree Chandrashekhar Achárya noticed Him in the shape of Lord Shree Balaráma and Shree Banamálee Achárya witnessed a golden plough in His hands. The whole group then began to dance, being overpowered with joy. This dance lasted for four prahars (of three hours each), after which they bathed in the Ganges towards evening and returned home

The Lord commanded the citizens of Shree Navadweepa to chant the following Sankeertana in every home :—"Obeisance to Lord Shree Hari again and again, to Lord Shree Krishna Yádava (scion of the Yadu family), to Lords Shree Gopála, Shree Govinda, Shree Ráma and Shree Madhusoodana" Thereupon arose the great din of Sankeertana to the

accompaniment of *mridangas* (drums of the shape of ellipsoids with earthen material on their sides) and *Karatálas* (cymbals made of brass) and nothing else was heard in the town but the chanting of Lord Shree Hari's Name, which having reached the ears of all Yavanas (Moslem infidels), incensed their minds. They then approached the Quázi (named Chánd grand son of Hussain Sháh Nawáb of Gauda) and represented the matter to him, whereupon he came to one of the houses in ire, one evening, broke the *mridangas* and told the people:—"So long nobody practised the cult of Hinduism, but by whose support do you attempt to do so now? None should chant Sankeertana anywhere within the town. I forgive you to-day and let you return home, but if I find anybody perform Sankeertana again, I shall forfeit all his property and make him an outcast." So saying the Quázi went away and the citizens represented this incident to the Lord in great grief. The Lord, however commanded them to chant Sankeertana again, promising to exterminate all Yavanas. Thereupon the citizens went home and performed Sankeertana, though their minds were not at ease

for fear of the Quázi. The Lord knowing that such fear lurked in their minds, sent for them soon and told them :-- "I shall perform Sankeertana to night throughout the town, for which you should decorate the whole town this evening and illuminate every house. Let us see what Quázi can prevent us.

Having said so, Lord :Gauránga started in the evening with three parties of Sankeertana--the foremost group including Shree Haridása who danced there, the middle group comprising Lord Shree Adwaita Achárya Goswámee who danced in transport of joy and the rear group headed by Lord, Shree Gaura Chandra Himself who danced in the company of Lord Shree Nityánanda who strolled about. Shree Brindábana Dása has described this at length in his work, Shree Chaitanya Mangala (subsequently named Shree Chaitanya Bhágabata) by the Grace of Lord Shree Chaitanya. They then roamed about the town thus chanting Sankeertana and in the course of their peregrination approached the gate of the Quázi, where they uttered cries and threats raising a great uproar, whereupon Lord Shree Gaura

Chandra said that His followers had become mad by His indulgence. On hearing the din of Sankeertana, the Quázi shut himself up in his house and did not come out in spite of the cries and threats of the excited populace who damaged his house and flower-garden, as narrated at length by Shree Brindábana Dása. The Supreme Lord then sat at his gate and sent for the Quázi through the agency of respectable people. The Quázi came bowing his head from a distance, whereupon the Lord offered him a seat with courtesy and said that He had come to his house as a guest and questioned what conduct it was on his part to hide himself on His approach. The Quázi replied :—"You came in a fit of anger and so I remained hiding for appeasing your wrath ; now that You have been pacified, I have joined You and it is my good fortune that I have been favoured with a guest like you. Shree Neelámbara Chakravartee happens to be my uncle by village courtesy which has a stronger hold than blood-relation. As the said Chakravartee is Your maternal grandfather, You happen to be my nephew by virtue of that relationship. An uncle

always puts up with the umbrage of his nephew who again does not mind a transgression committed by his uncle. Thus, They spoke to each other in hints, nobody understanding the inner meaning of the same.

The Lord then said that He had come to the Quázi for asking a question of him which the Quázi entreated the Former to put to him according to His desire. The Lord questioned :- "You drink cow's milk so that she becomes your mother, while the bull being instrumental in raising corn stands to you as your father. What propriety is there then in your killing the cow and the bull who stand to you in the relation of parents and on what basis do you commit such misdeeds?" The Quázi replied :- "Like your Vedas and Puránas, the Korán constitutes our scripture and there a distinction has been made between the Paths of Enjoyment (प्रवृत्तिः) and Renunciation (निवृत्तिः) and the latter only forbids the killing of living beings, while the former sanctions the slaughter of cattle, so that there is no apprehension of demerit in killing them according to the mandate of the scripture. Your Vedas also sanction the

sacrifice of Kine which was performed by great sages." The Lord retorted :—"As the Vedas ordinarily forbid the slaughter of cattle all Hindus abstain from doing the same. There is however a special sanction in the Vedas and Puránas for sacrificing animals, only if one has the power of reviving them, for which the sage sacrificed decrepit animals resuscitating them to life by virtue of Vedic mantras, so that those old creatures were once more restored to their youth which benefited them, instead of causing their death. As *bráhmaṇas* no longer possess such power in Kali Yuga nobody now slaughters cattle :—

Thus in Shástra :—

अदमेधं गवांश्च सव्यासं पलपैटकम् ।

देवरेण ऽतोत्पत्तिं कलौ पञ्च विवर्जयेत् ॥

The following five practices viz the sacrifices of horses and cattle, asceticism, the performance of the obsequies of ancestors by offering meat and the impregnation of a widow by her husband's younger brother (though sanctioned in the former three Yugas) should be discontinued in Kali Yuga. (7)

As you can not revive sacrificed animals,

you only cause their death, for which you have no escape from Hell. For as many thousand years, as there are hairs on the body of each head of cattle the slayer thereof rots incessantly in the Hell of Raurava. The framer of your scriptures, being mistaken, gave such sanction without knowing the true import of Religion."

On hearing this, the Quázi being stunned was rendered speechless and on reflecting within within himself acknowledged his defeat saying:—"O savant, whatever You have said is true, for our scriptures being modern, do not stand the test of scrutiny. I knew them to be all fabricated, but still I follow the same out of respect to my nationality. Ordinarily, Moslem scriptures are based on unsound reasoning." The Lord then smilingly spoke to him again:—"O uncle, I put to you another question which I request you to answer truly without imposing upon me by any pretext. Now that there is constant Sankeertana in your town to the accompaniment of music, songs, tumult and dancing, how is that you being Quázi who is competent to forbid the practices of Hindu religion do not forbid the same?"

The Quázi replied :—"As every body calls You Shree Gaura-Hari, I address You by that Name. Listen, O Gaura-Hari, if You be closeted together with me then I would make a submission" The Lord said :—"All these people being My intimate companions, you may speak openly without hesitation." The Quázi replied : "On the very night when I went to the house of a Hindu and forbade Sankeertana after breaking mridangas, a most terrible Lion who had human body and the head of a Lion jumped fiercely and climbed upon me on my bed. He grinned aloud, clattered His teeth and placing His nails on my chest growled in roar ;—"I shall rend thy heart in lieu of mridangas and as thou hast forbidden My Sankeertana, I shall exterminate thee.' I then closed my eyes and trembled in fear, whereupon the Lion finding me intimidated graciously spoke to me :—"I have vanquished thee for teaching thee a lesson. As thou didst not commit much mischief the other day, I condoned thy transgression and did not put an end to thy life. If, however, thou repeatest such conduct in future I would not put up with it, but would kill thee with all

thy progeny and exterminate the Yavanas (Moslems). So saying, the (Divine) Lion (Lord Shree Nrisingha) left, having inspired terror in my mind. Just look at His nail-marks on my heart." So saying, the Quázi pointed out his chest and the whole audience having heard and seen all this, felt surprised.

The Quázi continued :—" I did not relate this incident to any body else before. The other day, came a messenger of mine and told me that he had gone to stop Sankeertana when a park of fire caught his face, all on a sudden, scorching his whole beard and causing bruises on his face. Whatever peon went on such errand related the same story, noticing which I told them in great alarm not to forbid Sankeertana but to stay at home, so that Sankeertana might take place at ease within the town. Hearing this, all Moslems came to me and represented that the cult of Hinduism had expanded infinitely in the town, where nothing was to be heard but the chanting of the Name of Lord Shree Hari. Another Moslem said that the Hindus laughed, cried, danced and fell on the dust,

uttering the Name of Lord Shree Krishna and raised an uproar with the cry of Lord Shree Hari which perchance reaching the ears of the Bádshah, would make me liable to punishment before the latter. I then interrogated that Moslem, saying that I knew it to be the nature of Hindus to utter the Name of Lord Shree Hari, but how it was that he, being a Moslem, constantly took the Name of the Hindu God. The Moslem replied that he had jested at Hindus who posing themselves as servants of Lord Shree Krishna, Shree Ráma or Shree Hari, constantly uttered the Name of the last-named Deity, while they contemplated at heart whose wealth they were going to steal, but since such jesting, his tongue involuntarily uttered the name of Lord Shree Hari which he was unable to prevent. Another Moslem said :- 'Listen, I also joked at Hindus in the same way, but from that very day my tongue has been taking the Name of Lord Shree Krishna without restraint; I do not know what charm (mantra) or drugs are known to the Hindus? Hearing all this, I sent them back to their respective home. Just then came five or

seven impious Hindus who stated that (Lord Shree) Nimái had transgressed the religion of the Hindus by promulgating Sankeertana which they never heard of before. They previously kept up vigils in honour of (minor Deities) Shree Mangala Chandee and Shree Vishaharee (Shree Manashá) to the accompaniment of dancing and music which were quite befitting. They added that Shree Nimái Pandita was formerly good enough, but since returning from Shree Gayá had eccentric ways, viz. that he chanted aloud Sankeertana, clapped His hands and sounded mirdangas and Karatáls (drum and cymbals) whose din deafened the ears, that being intoxicated with some thing unknown He danced, sang, laughed, cried dropped down, got up and again rolled Himself on the ground, that He had made the citizens mad with constant Sankeertana, so that they had not a wink of sleep at night which they kept up, that He was at present called Shree Gaura-Hari instead of Shree Nimái. So that He had spoiled the religion of Hindus by inciting the impious, that the Name of Lord Shree Krishna was being incessantly chanted by people of low castes for which trans-

gression Shree Navadweepa would be rendered desolate, that according to the Hindu Shástras the Name of God was considered as a great mantra the strength of which would deteriorate if made audible to the people at large. As I was governor of the town and the citizens were my subjects, they requested me to send for you and deport you. I then requested them in soothing words to return home, promising to forbid you (to repeat such conduct). It appears to my mind that you are Lord Shree Náráyana who is extolled by the Hindus as the Great God."

On hearing this, the Great Lord smiled and thus replied touching the person of the Quázi :- "It is strange that the Name of Lord Shree Krishna stands in your mouth, whereby you have been purged of all sin and thoroughly sanctified. You took the three Names viz ,Shree Hari' 'Shree Krishna' and 'Shree Náráyana' which shows that you are highly fortunate and blessed." On listening to this, the Quázi's eyes began to water and taking hold of the Lord's Feet, he spoke in these pleasing words :- "My ill disposition has

been cured by Thy Mercy ; now pray, confer this Grace upon me that my devotion may rest in Thee." The Lord said that He asked a favour of him that Sankeertana might not be interfered with in Shree Nadeeá in future. The Quázi replied :- "As long as my posterity will be extant, I shall give them a solemn oath not to distrust Sankeertana. Hearing this, the Lord got up saying Shree Hari and all other Vaishnavas followed suit chanting that holy Name. The Lord then went away to perform Sankeertana in the company of the Quázi who exulted in his heart. Subsequently the son of Shree Shachee parted with the Quázi and returned home dancing. Thus the Lord conferred His Grace on the Quázi and whoever listens to the same is purged of his past transgression.

One day, while the Great Lord was dancing in the house of Lord Shree-Vása in the company of His Brother Lord Shree Nityánanda, a son of Lord Shreevása happened to die at the time which however did not cause any anguish in His (Lord Shreevása's) heart. The Great Lord then discoursed on wisdom through the mouth of that deceased son and He and His Brother (Lord Shree Nityánanda)

thenceforth behaved as sons to Lord Shree-vása. He next conferred on all His devotees their desired boons and honoured Shree Náráyaneé by giving her the remnants of His meal. He then vouchsafed a Beatific vision of His own Essential Form to a Moslem tailor who sewed the clothes of Lord Shree vása, whereupon the man became mad, as it were, exclaiming "I have seen, I have seen." He danced in glee and became a superior Vaishnava.

One day, the Lord, in a fit of inspiration, begged His flute of Lord Shreevása who replied that the milkmaids had pilfered the same whereupon the Lord asked Him in His inspiration to go on. Lord Shreevása then narrated the nectarous sports of Shree Brindábana. At first, He described the loveliness of Shree Brindábana, hearing which the Great Lord was overjoyed and repeatedly asked Him to go on, whereupon the Latter went on dilating on the same again and again, describing how Lord Shree Krishna attracted the milk-maids to the groves by piping His flute, how He sported with them in the woods, depicting in that connection the advent of the six seasons and narrating the

sports of drinking honey and Rása as well as aquatic sports (with them in the Yamuná river). The Lord, in exultation, encouraged Him to go on, whereupon He described the detailed sports of Rása in the course of which it was day break when the Great Lord being gratified, embraced Lord Shreevása. The Lord then imitated the sports of Lord Krishna in the house of Lord Shree Adwaita Achárya. He Himself assumed the role of Shree Rukminee in the same and subsequently played the parts of Shree Durgá, Shree Lakshmee and His other spiritual Atributes (शक्तयः) at different times, in the course of which He sat on the Divine cushion whence He conferred Love and Devotion on His devotees. One day, at the close of dancing of the Great Lord, a bráhmañee caught hold of his Feet and repeatedly took the dust of the same which infinitely afflicted the Lord who immediately ran to the Ganges and plunged Himself there whereupon Lord Shree Nityánanda and Shree Hari dása dragged Him out of her bed. He spent that night in the house of Shree Bijaya Achárya whence He was taken back home, next morning.

One day, the Lord, in His predicament of

a milkmaid, was taking the name of Gopee (milkmaid of Shree Brindábana) in His house in a depression of spirit when a scholar who came to see Him having heard Him take the name of Gopee told Him :—"Why don't you take the blessed name of Lord Shree Krishna ? What merit accrues from taking the name of 'Gopee' ? "On hearing this, the Lord became incensed, blamed Lord Shree Krishna and chased the scholar with a stick, whereupon he ran away pursued by the Lord whose devotees came in great hurry and stopped Him and then brought Him home pacified, while the scholar rushed to the assembly of students where thousands studied together. He then related to them this incident of the Lord which irritated all of them who unani- mously cavilled at the Lord saying :—Shree Nimái alone is spoiling the whole land, as He wants to chastise a bráhmāna without respect for Religion. If He repeats such conduct in future, we shall beat Him. Who is He and what can He do ?" By thus speaking ill of the Lord their good sense was impaired and even their well-acquired learning did not stand them in good stead. Still the arrogant scholars were not humiliated

but reviled and jested at the Lord anywhere and everywhere. The Omniscient Lord knowing their miserable plight, thought in His house how to liberate them. He reflected thus:—"All these scholars and their pupils, sanctimonious people performing rites enjoined by the Vedas and Smritis, the followers of the path of Karma (Action or sacrifices &c) or that of Asceticism, (तपः) detractors and wicked people can not embrace Devotion, (on account of the impiety of cavilling at Me) unless I make them do so. I have come to grant Salvation to all, but I find the reverse. How are these maligners to be reclaimed? They will be purged of their sins only by prostrating themselves before Me and then only will they be fit receptacles for imbibing Devotion. I must liberate all those beings who revile Me instead of bowing down to Me. I must therefore take the order of monkhood, whereupon they will prostrate themselves at My feet out of consideration for a hermit when their sins will be dissipated by such obeisance which will engender Devotion in their hearts purified thereby. These impious people will be liberated only in this way, there being no other

means of their reclamation. This is thereby
My best course."

Having made this firm resolution, the Lord was staying at home when Shree Keshava Bháratee visited the town of Shree Nadeeá, whereupon the Lord paid His respects to him, invited him to His place and after giving him alms thus represented to him :—"You are God, being Lord Shree Náráyana Incarnatee. Do graciously snap asunder the bonds of My worldliness". Shree Bháratee replied :—"Thou being the God dominating my inner self, I shall carry out Thy behest, as I have no freedom of my own." So saying, Shree Bháratee Goswámee repaired to Kátwa where the Great Lord also proceeded and assumed the order of Hermitage. Lord Shree Nityánanda, Shree Chandra Shekhara Achárya and Shree Mnkunda Datta who accompanied Him there performed all the rites connected therewith. Thus, I have enumerated the principal items of the sports of the Lord in His Early Period which have been described at length by Shree Brindábana Dása,

The son of Shree Yasodá (Lord Shree Krishna) having re-incarnated as the son of

Shree Shachee (Lord Shree Gaurānga) tasted the four kinds of sentiment of a devotee (Servitude, Comradeship, Parental Love and Amorous Love). He assumed the mood of Rádhá well enough for the purpose of enjoying His own loveliness as well as the nectar of Shree Rádhá's Love. The sentiment of milk-maids (which the Lord chose for the purpose) regards the Prince of Braja (Lord Shree Krishna) alone as their own beloved. This is the unflinching characteristic of that sentiment, viz that it never flourishes elsewhere but in connection with the Prince of Braja. Even if Lord Shree Krishna assumes any shape other than that bearing His charming violet complexion or any garb other than His usual peacock feathers, His decoration with goonjá (red beads yielded by a plant) His milkman's costume and His stature bent in three parts with His flute placed athwart His mouth, the sentiment of milk-maids does not reach Him.

Thus in Shree Lalitamádhava (of Shree Roopa Goswámees) Act VI Sloka 14 :—

गोपीनां पशुपेन्द्रनन्दनजुषो भावस्यकस्तां कृतौः,
विज्ञातुं चमते दुरूहपदवी सञ्चारिणः प्रक्रियाम्

आविष्कुर्वति वैष्णवीमपि तनुं तस्मिन् भुजैर्जि-
ष्णुभिर्यासां हन्त चतुर्भिरङ्गुतरुचिं

रागोदयः कुञ्चति ॥

Where is that expert who is capable of appreciating the course of the sentiment borne by the milkmaids towards the Prince of cow-herds which runs along an inscrutable path for even when He assumed the form of Lord Shree Vishnu of wonderful loveliness with His Four elegant (triumphant) arms, strangely enough, it curbed their attraction for Him,

This was addressed by Shree Vishákhá, companion of Shree Rádhá, to Shree Sangjná, spouse of the Solar Deity. (8)

While performing the sports of Rása (at Rásauli) near Shree Gobardhana in spring, Lord Shree Krishna disappeared having made an assignation with Shree Rádhá. He then repaired to a lonely bower (named Prabishtaka or Pethe) and waited there in expectation of Shree Rádhá when the group of milkmaids came in quest of Him. Having noticed Him from a distance they exclaimed

“Look at the Prince of Braja inside the bower.” Having spied them, Lord Shree Krishna felt delicacy, but could not hide Himself and so became overpowered with solicitude. He then assumed the four-armed Form (of Lord Shree Vishnu) seeing which the milk-maids said on approaching Him :— It is not Lord Shree Krishna, but the Figure of Lord Shree Náráyana.” So saying, they bowed and offered hymns to Him, praying to Lord Shree Náráyana for conferring His Grace on them by re-uniting them with Lord Shree Krishna and thereby relieving their pangs (of separation from Him). So saying, they left after prostrating themselves to Him, when Shree Rádhá appeared on the scene. On witnessing Her, Lord Shree Krishna wanted to retain His four-armed Figure for jesting with Her, but His additional two arms disappeared before Her and He failed to preserve them intact in spite of his best efforts. This is the inscrutable force of the pure sentiment of Shree Rádhá which restored Lord Shree Krishna to His usual two-armed Form.

Thus in Shree Ujjwala-neelamani (of Shree Rnopa Goswámee) Act VI sloka 6 :—

रासारम्भविधौ निलीय वसता कुञ्जे मृगाक्षगणे
 दृष्टं गोपयितुं स्वमुद्धरधिया या सुष्टु सन्दर्शिता ।
 राधायाः प्रणयस्य हन्त महिमा यस्य श्रिया रक्षितुं-
 सा शक्या प्रभविष्णुनापि हरिणा

नासौच्चतुर्व्वहिता ॥

Shree Brinda told: Shree Paurnamee :—
 "Oh ! what wonderful grandeur lies in the
 Love borne by Shree Rádhá to Lord Shree
 Krishna, that when the Latter in the course
 of His Rása Leela (sports) secreted Himself in
 a bower and being discovered by damsels
 (other milk-maids) with eyes like gazelles,
 exhibited four lovely arms for concealing His
 identity from them, for saving Himself from
 that situation, He was unable to retain His
 additional two arms before its (of Shree
 Radha's Love) graceful influence, in spite of
 all his Divine Powers ! (19)

He who was Shree Nanda, King of Braja
 is now Shree Jagannátha, father of Lord
 Shree Chaitanya. She who was Yashodá,
 queen of Braja. is now Shree Shachee Devee.
 mother of the Lord. He who was Lord
 Shree Krishna, Prince of Braja is now Lord

Shree Chaitanya Goswámee Himself. He who was Lord Shree Baladeva is now Lord Shree Nityánanda, (brother of the Supreme Lord). He being made up of the three sentiments of affection characteristic of an elder brother, servitude and comradeship, is the colleague of Lord Shree Krishna Chaitanya. He deluged the whole World with Love and Devotion and it is difficult for people to appreciate His character. Lord Shree Adwaita Achárya Goswámee being an Incarnation of the Devotee, promulgated Devotion by bringing about the Re-incarnation of Lord Shree Krishna. The two sentiments of comradeship and servitude are characteristic of Him, although the Supreme Lord sometimes treated Him as His superior. All the devotees of the Supreme Lord, such as Lord Shreevása, served Lord Shree Chaitanya in accordance with their respective sentiments. Lord Shree Krishna is captivated by sentiments peculiar to each respective devotee such as Lord Shree (Gadádharma) Pandita Goswámee. Lord Shree Krishna was of a violet complexion, holding a flute in His mouth and sporting with cow-herds and cow-herdresses, while in this Incarnation He

was for a time a Bráhmaṇa (house-holder) and subsequently a Hermit. Thus, the Lord Himself inspired by the sentiment of a milk-maid, addressed the Prince of Braja as the Lord of His Soul. He was both Lord Shree Krishna as well as a Milk-maid (Gopee) which constituted a superb contradiction and the inscrutable character of the Lord is beyond comprehension. Nobody should entertain doubt in this respect by advancing arguments, as this is due to the inscrutable powers of Lord Shree Krishna. The sports of Lord Shree Krishna Chaitanya are incomprehensible, wonderful and characterised by marvellous sentiments, qualities and bearing. Those who do not acknowledge them by sophistry are deemed wicked people and they rot in the Hell of Kumbheepáka without salvation. Thus, in Shree Bhaktirasámrita-sindhu Dakshinabibhága Stháyeebhábalaharee :—

अचिन्त्या खलु ये भावा न तांस्त्वेन योजयेत् ।
प्रकृतिभ्यः परं यच्च तदचिन्तस्य लक्षणम् ॥

Sentiments which are incomprehensible should not be made the subject matter of

dialectic. Whatever transcends Nature is characterised as incomprehensible. (10)

Those who believe in the wonderful sports of Lord Shree Chaitanya attain the Precincts of His Feet. I have stated this essence of Truth (conclusions) finding scope here. Whoever listens to the same imbibes pure Devotion.

If one recapitulates the substance of a written volume, he enjoys the import of its contents. So, I notice this method of Shree Vyāsa in His work, Shreematbhāgabatam, where He has recounted his narrated topic again and again. Similarly, I proceed to summarise the chapters of the Lord's Early period below :—

In the first chapter, I have offered Prayer for the Universal Good. In the second, I have determined the Principle of Lord Shree Chaitanya, viz that God Himself, who is the Prince of Braja (Lord Shree Krishna) re-incarnated as Lord Shree Krishna Chaitanya, son of Shree. Shachee. In the third chapter, I stated the general or extrinsic objects of His Incarnation, giving special significance to the distribution of Divine Love, the promulgation of the Name and Love of Lord Shree

Krishna being the special cult of Kali Yuga. In the fourth chapter, I revealed the primary or intrinsic objects of His Incarnation, viz the enjoyment of His own loveliness and the blissful nectar of His Love. In the fifth, I have determined the Principal of Lord Shree Nityánanda Who was the Re-Incarnation of Lord Shree Balaráma, son of Shree Rohinee. In the sixth, I have determined the Principle of Lord Shree Adwaita Achárya who is an Incarnation of Lord Shree Mahá Vishnu. In the seventh, I have described the Five Great Principles and how they together spread Love. In the eighth, I have stated the circumstances which led me to narrate the sports of Lord Shree Chaitanya, as also the Supreme grandeur of a single Name of Lord Shree Krishna. In the ninth, I have described the Kalpa-Tree of Devotion which was planted by the Great Gardener, Lord Shree Chaitanya. In the tenth, I have enumerated the branches of its Main-Trunk and narrated how all of them distributed fruits. In the eleventh and twelfth, I have described the branches of the respective Stems of Lords Shree Nityananda and Shree Adwaita. In the thirteenth, I have described

(the great Festival of) the Birth of the Supreme Lord who incarnated along with the Name of Lord Shree Krishna. In the fourteenth and fifteenth, I have briefly described the respective sports of His Infancy and Boy-hood, while in the sixteenth I have hinted at His sports of Adolescence. Lastly, In the seventeenth, I have given the details of His Youthful sports. These form the seventeen different topics of His Early Period of which the first twelve constitute the Preamble of this Work and the remaining five enumerate the respective sports of His five Ages which I have stated briefly without much expansion, as Shree Brindábana Dása in his work, Shree Chaitanya Mangala, (subsequently known as Shree Chaitanya Bhágabata), described them at length, at the bidding o Lord Shree Nityánanda.

The sports of Lord Shree Krishna Chaitanya being wonderful and infinite, neither Shree Brahmá nor Shree Shiva nor Shree Shesha can attain the limit of the same, but whoever relates or listens to any portion of them is blessed and is soon united to Lord Shree Krishna Chaitanya. I humbly place on my head the Feet of Lords Shree Krishna

Chaitanya, Shree Adwaita and Shree Nityānanda as well as of all devotees such as Lord Shreevása and Shree Gadádharma as also of all those, resident in Shree Brindábana. I also hold on my head with reverence the Feet of Shree Swaroopa, Shree Roopa, Shree Sanātana, Shree Raghunátha Dása and Shree Jeeva and ever placing my trust in them, I Shree Krishna Dása relate the nectar-like sports of Lords Shree Chaitanya.

Thus, in Shree Chaitanya Charitāmrita, Early Period, the Seventeenth Chapter entitled Description of the Principal sports of the Lord's Youth is concluded.

Narration of the Lord's sports in His Early Period is finished here.

ERRATA.

PREFACE.

Incorrect	Correct
Page i. line 4 Gauràngalalso	Gaurànga, also
„ vi. „ 2 Composed subime	Composed a sublime
„ „ „ 5 Brindàbana dàsa	Brindàbana dàsa
„ x „ 1 drived his ephithet	derived his epithet
„ „ „ 10 Know,	know),
„ „ foot- 22 Bengalee Sanskrit	Bengalee-Sanskrit
note 1. I have always adhered to	I have (for want of a better edition with me) always adhered to.
Page xi. line 5 Krishadàsa	Krishnadàsa
„ „ „ 24 Bilwamangala	Bilwamangala,
„ xii „ 9 श्रीश्रीगुरुगौराङ्ग	श्रीश्रीगुरुगौराङ्ग

INTRODUCTION.

Page 2 line 1 eternal woodland	eternal and Divine woodland
„ „ „ 8 Principle *	Principle, *
„ „ „ 13 Sachidànanda (सच्चिदानन्दः)	Sachchidànanda (सच्चिदानन्द)
„ „ „ 15 Single blessedness	Single blessedness,
„ 3 „ 7 शक्तिरस्याः	शक्तिरस्मा—
„ „ „ 8 एकात्मनावपि	देकात्मनावपि
„ „ „ 15 Age	Ages
„ 7 „ 12 Braja	Braja,
„ „ „ 13 Him	Him,

Incorrect	Correct
" 8 " 12 expression	the expression
" 9 " 17 Narayana) but	Narāyana) ; but
" 10 " 7 कृष्ण पिता	कृष्णे पिता
" 14 " 4 Lords	Lord
" 15 foot-note line 2 and अत्मनस्तु	पद्युः and आत्मनस्तु
Page 16 line 7 His, devotees	His devotees,
" " " 10 divest,	divests,
" " " 11 (कामः) Kama	(कामः Kama
" 18 " 7 Gopee	Gopee,
" " foot 5 Separation with	Separation from
note line 6 Lord which	Lord : which
Page 18 line 18 दिव्यन्मादः, or	'दिव्य' न्मादः or
" 19 " 2 तद्वाक्य	तद्वाक्यः
" " " 14 God intoxicated,	God-intoxicated
Devotee	Devotee,
" 21 " 7 चैतन्याख्य	चैतन्याख्य
" 24 " 8 in beginning	in the beginning
" " " 21 Upanishad	Upanishads
" 28 " 1 Upadishad	Upanishad
" " 14-15 (which is.....withGoloka	(which is ..with... ...Goloka)
" 30 lines 5-6	Insert below the Sloka : The 'above is preceded and followed with the

Incorrect

Correct

observations that this Scripture is most complete, and that it is the Sâma Veda of the Purânas. And so it is emphasized in the Skanda Purâna that a collection of even hundreds and thousands of other Shastras would do no good to one who does not possess Shreemad-bhâgabatam in the Kali Yuga. For the Purânas and Itihâsas were as much revealed, by the same Supreme Being as the Vedas and are, therefore, also said to be the 'fifth' Vedâs even in the Vedas

(माध्याह्निके) — महती भूतस्य निःश्वसितमेतद् यदृग्वेदी... इतिहासः
पुराणम् (हान्द ग्ये) — ऋग्वेदं भगवोऽप्यपि इतिहासं पुराणम् पञ्चमं वेदानां
वेद

Page 39 line 1 काली:

कलः

" " " 9 परित्यक्ता and लाकागा

परित्यक्ता and लाकानां

" 40 " 9 गौरहरि. गौरी and त

गौरहरि, गौरी and त

" 44 " 11 them

there

" " " 14 line

line

" " " 11 be

be

Incorrect	Correct
Page 45 line 17-18 truth of Divine	
Incaration	truth of the Divine Incarnation
" " line 24 feels	feel
" 46 " 7 नैषापुर and रोहु	नैषापुर and रोहु
" " foot-	
note 3 अहङ्कारनेत्र	अहङ्कारनेत्र
" 4 लोकोहित	लोकोहित
Page 51 line 5 Sanpradaya	Sampradaya
" " " 10 Sananda	Sanandana
" " footnote 4 adwacharya	Madhwacharya
" 53 line 24 तत्त्वमसि शृणु तत्वेति	तत्त्वमसि शृणु तत्वेति
" 54 " 10 Dwoita	Dwaita
" foot-	
note line 8-9 This couplet as cited in Sree Brihad- bhagbatamritam and Satsandarva slightly differs verbally and reads ब्रह्मण्यपिष्ठा for the last word of this passage.	
Page 55 line 1 of	or
" " " 6 अतत्त्वमसि	अतत्त्वमसि
" " " 8 partiale	particle
" " " 22 ubiassed	unbiassed
" 56 " 2 Verson	Version
" " foot-	
note line 4 बहिरङ्गा god.	बहिरङ्गा God
" 57 line 17-18 text e. g. quoted	texts e. g. those quoted
" " foot-	
note line 5 body-clement The	body-element. The until
7 unttl	

Incorrect	Correct
„ 58 line 9 (धर्मः)	(धाम)
„ „ 16 Jada ..Jadamsas	Jada...Jadamsas
„ „ 18 Jeevos	Jeevas
„ „ 22 of	or
„ 59 „ 4 vaishnaya	vaishnava
„ 59 foot-note line 2 of	or
„ „ „ 9 through	in separable &
	though inseparable and
„ „ „ 10 denied	derived
„ 61 line 8 injuntion	injunction
„ „ „ 9 & 13 to	on
„ 62 line 12 'वच' पादसेवण'	'स्वरण' पादसेवन'
„ „ „ 21 His	Him
„ 65 „ 13 as a perma-	nent
„ 65 „ 23	as permanent The lines immediately preceding clearly support the doctrine summarised in the following few pages and are given below :

ब्रह्मतेजोम 'दव्य' महद् यद् दृष्टवानसि,
 अहं स भरतयेष्ट मत्तेजस्तत् सनातनम् ॥
 प्रकृतिः * सा मम परा व्यक्ताव्यक्ता सनातनी ।
 प्रविश्यतां भवन्तीह मुक्ता योगविदुत्तमाः ॥
 सा सांख्यानं गतिः पार्थ योगिनाञ्च तपसिनाम्
 तत् परं परमं ब्रह्म सर्वं विभजते जगत् ॥

(प्रकृतिः — तत्प्रभास्वेन सुरुपशक्तित्वमपि तस्य निर्दिष्टम्)

„ „ „ 24 As	as
„ 67 „ 15 4) tapas	(5) tapas
„ „ foot-note line 3 कीटिश्वशेष	कीटिष्वशेष
„ 68 line 8 dessolution	dissolution

	Incorrect	Correct
"	" 2 summumbonum	summun bonum
" 69	" 7 Bbagabatam	Bhagabatam
" 69	" 20 Earth !	Earth,
"	" 22 Earth.	Earth,
" 70	" 4 Pàtāl	Pàtāla
"	" 8 rulling	ruling
"	" 20 Sandyā	Sandhyā
Page 71 line 1	तद्दिच :	तद्दिष्टा :
"	" 6 Principle	Principles
"	" 10 Kr!shna or	Krishnaloka or
	Shwetadeepa	Shwetadweepa
Page 72 line 2	Brahan!as	Brahmandas
"	" 20 Brahanda	Brahmanda
" 76	" 9 Garbhodayees	Garbhodashayees
"	foot-	
note line 8-9	the tanmantras	the 5 tanmatras
"	" 10 the primary	the 5 primary
Page 77 line 25	अवताराक्षसंख्यया	अवताराक्षसंख्येया
" 78	" 4 Dwarka	Dwaraka
"	" 13 Kàranatoashayee	Kàranatoyashayee
"	" 18 unas qualities	Gunas or qualities
"	" 19 Manwantaras	Manwantaravatar's
" 79	" 14 tenants	tenets
"	" 17 Lords...reformers	Lord ..reformer
" 80	" 21 Vaishnav such	Vaishnavas, such
" 81	" 13 मयाष्ट	मयाष्ट
"	" 19 Vaishya	Vaishyas
" 82	" 17 of the Lord	of Lord
" 85	foot-	
note line 4	or limited	for limited
" 90	" 7 blessed	blissful
"	" 14 to	on
" 92	" 8 for कश्चन there is another reading	कश्चित्
" 92	" 21 विधुन्वन्	विधुन्वन्
" 96	" 15 प्रेमाभ्युत्थति	प्रेमाभ्युत्थेति

INDEX TO THE EARLY PERIOD

Incorrect			Correct
Page	Line	Object or the	Object of the
EARLY PERIOD			
"	2 "	6 To	On
"	" "	15 Upanishadas	Upanishads
"	" "	17 (परमात्मा)	(परमात्मा)
"	" "	18 Or Inner Soul	i. e, Inner Soul
"	Foot note 2	षष्ठां	षष्ठ्यां
"	4 "	4 (Vaivaswathā) Manan tara	Vaivaswata (Manwantara)
"	" "	6 (Religious	Religious
"	6	4 Parts and Fragments	Parts and Subparts
"	6 "	6 मायातीते	मायातीते
"	" "	3 Confessing	Conferring
"	" "	6 7 Prayed	Pray
"	13 "	12 Guru.	Gurus).
"	15 "	13 सं	सं
"	16 "	1-2 an Inner Soul	and Inner-Soul
"	19 "	20 guru	Guru
"	" "	22 god	God
"	" "	7 परमेन	परमेण
"	Page 20 Line 5	is	His
"	23 "	5-6 Sananda and Vyasamuni	Sanandana and Vyasa the Sage
"	24 "	19 Proximity to	Proximity with

Incorrect	Correct
“ 25 Foot note 2 Shree Narayana leela Shree Narayana in Leela	
“ 27 “ 4 Apperance	Appearance
” ” 21 shree Madbhâgabatam	shreematbhâgabatam
” 30 “ 3 Love. (Engendered...	Love engendered...
“ 33 “ 21 Brahma (ब्रह्मा)	Brahma (ब्रह्म)
” 34 “ 18 शाश्वतमहयं	शानमहयं
“ “ “ 1 Panchadashee	(Panchadasee)
“ 37 “ 10 अनजय	(another reading) तवाञ्जन
39 39 “ 23 नारायणोऽङ्ग	नारायणोऽङ्ग
” 43 “ 18 casual	causal
“ 44 “ 16 Principles (His Fragments) are derived Principles are derived.	
“ 46 “ 7 God head Himself who pacifies Godhead Himself. They (the Avataras) pacify	
” “ “ 18-19 Fragments or Subfractions	Parts or Subparts
“ 47 “ 5 Kāvyaaprākāśhālankāra Ekādashee tattwa Kavyaprakāśhālankāra and Ekādasheetattwa	
“ “ “ 22 Incarnation	Incarnations
“ 48 “ 3 (Fragments &c. Subparts)	
” “ “ 13 16 Has to be... ..Himself.	Has been estab- lished and the fact of being the ‘Godhead Himself’ has been found to be conditional

Incorrect			Correct
			on His being Lord Shree Krishna.
„	50 „	16 All	all
„	„ „	20 Konwledge	Knowledge
„	„ „	22 krishna is	krishna is
„	52 foot	1 Lord	Lords
„	„ „	19 Intermediate viz Jeeva	Intermediate (तदस्या)
			are the Jeevas
„	51 „	13 manifestations	manifestation
„	54 „	25 Far	For
Page	56 line	1 Object of the	Object of the
„	58 „	4 enrup—	enrap—
„	58 „	24 Concurrent	Concurrently
„	59 „	7 name	Name
„	„ „	9 characterestic	characteristic
„	„ „	11 of Devotee	of a Devotee
„	„ „	23 I bid	Ibid
„	60 „	2 स्यामुपह्वामिमाः	स्यामुपह्वामिमाः
„	„ „	8 यद्यदाचरति	यद्यदाचरति
„	60 „	20 have been	are
„	„	21 (God)	(God),
„	62 „	14 fearing	bearing
„	64 „	21 Lord	Lords
„	65 „	10 Squable	Syllable
„	66 „	14 upangas—whatever	upangas. Whatever
„	66 „	17 gloom—	gloom.
„	67 „	19 सदीपाखः	सदीपाखः
„	71 „	1 In kaliyuga	In some kaliyuga

Incorrect	Correct
„ 72 „ 8 श्रीम—ब्रह्मासिन्हायि,	श्रीमसनातिशायि
“ 73 “ 1 ह	हौ
“ 74 “ 11 that kali yuga	this kali yuga
“ “ “ 19 Shree krishna who	Shree krishna when He
„ “ Footnote 1 Anirudha	Aniruddha
“ 79 “ 1 Principle object for	Principal object of
“ “ “ 25 Paramour which (Sentiment) is known	Paramour, and which (Yogemáytic influence, will be known
„ 84 „ 4 सुखीनां	सुखीनां
“ 86 “ 14 Attribute is known	Attribute known
„ “ “ 26 सन्निधी	सन्निधी
„ 87 “ 6 of Rajas	Rajas
„ 87 “ 16 पुमानपारहतः	पुमानपाहतः
Page 88 line 3 Such as Brahman	Such as of Brahman
“ “ “ 7 Madhábhāba	Mahābhāba
“ 91 “ 16 X—13—24	X—30—24
“ 94 “ 3/5 He talked ... inspiration	He lamented inco- herently with His arms round the neck of Shree Swarupa in speaking out His heart according as the predicament pos- sessed Him for the time being.

Incorrect	Correct
" " " 21 realised	fructified
" 95 " 7 प्रागल्भया	प्रागल्भ्या
" " " 8 लावणा	लोचना
" " " 19 Revealing	Revealing
" " " 20 In the Sports	In the (Amorous, Sports.
" 96 " 23 Thus Shree	Thus in Shree
" 98 " 11 सदाविवृद्धिं	सदाविवृद्धिं
" " " 16 Ever now	Ever new
" 100 " 7 Lalitamadhava	Lalitamādhava
" " " 10 Nava Bindābana	Nava Brindābana
" " " 20 Curisiety	Curiosity
" 101 " 5 Who ever always drin	Whoever even always drinks
" " " 11 Confered	Conferred
" 102 " 19 then	than
" " " 23 सख्य	सख्यः
" 103 " 1 वेषसुष्ट	वेष जुष्ट
Page 103 line 2 यैव	यैवा
" " 5 achievment	achievement
" 104 " 10 test	taste
" " " 20 Rooddha Mahābhāba	Roodha Mahābhāba
" 105 " 22 on a	on
" 105 " 23 asty differance	Vast difference
" 107 " 17 in me	on me
" 108 " 2 worship	worships
" " " 14 दुर्जय	दुर्वर
" " " 19-20 rep-r-oach	re-proach

Incorrect	Correct
Page 1: 8 line 19-20 Worshipped	worshipped
" 1: 9 " 15 Krishna	Krishna's
" 111 " 1 Keshavāstake	Kesavashtaka
" " " 20 ecstasy	ecstasy
" 113 " 24 पूर्णा	पूर्णा:
" 119 " 5 Justice	Juice
" " " 17 embody-	embodi-
" 123 " 9 external	external
" " " 25 (predicament	predicament
" 124 " 22 secondstava	second stava
" " " 15 full moon	full moon
" " " 18 cf	of
" " foot-note line 2 from Ocean of Milk	from the Ocean of Milk
" 125 " 5 कृष्ण चैतन्य	कृष्णचैतन्य
" " " 6 प्रययाजनञ्जावता	प्रयाजनञ्जावतारे
" 126 " 17 god	God
" 128 line 2 Such	such
" " " 7 meaning	meaning
" " " 10 is known	will become known
" " " 14 व्यूह	व्यूह
" 130 " 4 लता हस्तेषु	लतावृत्तेषु
" " " 7 Primars	Primary
" " " 18 (Chaturvyooha	(Chaturvyooha)
" " " 7 weildiny	(while in the Form of that of Sree Narayana He holds four arms), wielding
" 132 " 23 Varions	Various
" " " 21 itself (the	itself, (i.e., the

Incorrect	Correct
„ 133 „ 11 Nature Force or <i>tamas</i>	Nature-Force (or <i>tamas</i>) ;
„ 133 „ 9 सिद्धं	सिद्धा
„ „ „ देव्याश्च	दैव्याश्च
„ „ „ 12 or there	there
„ 134 „ 22 Succintly	Succinctly
„ 136 „ 8 as pure	pure
„ 135 „ 1 सङ्ग	सङ्ग
„ „ „ 20 as efficient	as instrumental or efficient
„ 137 „ 14 Forms	Form
„ 138 „ 7-8 the great Lord Shree „ Vishnu	Lord Shree Maha Vishnu
„ 139 „ 6-7 (Mahà) Purusha	Angsha Purusha
„ „ „ 9 (Mahà) Vishnu	Mahà Vishnu
„ „ foot-	
note line 2 तत्त्वमिदः	तत्त्वमिदं
„ „ „ 7 being twice as much	being as much
„ 144 „ 9 resting in	resting on
Page 144 line 21 World lies	World (Brahmananda lies
„ „ foot note , translation	translation
„ 145 foot note „ 2 or as	or (salt)
„ 147 line 3 its Incarnations. Just	Its Incarnatlons, just
„ 147 „ 21 Binga manifesta- tion of	Being the Incarnat- ing Principle of
„ 148 „ 1 Against	Against

Incorrect	Correct
" " " 5 As if was.....a	As if He was.....a
" " " 9 इतैर्जसुं शेरतु	इतैर्जर्जन्तुं शेरतुः
" 149 " 1 नार्थुतासुरी	नार्थुतासुरी
" 152 " 5 नानावतामकरोद्भवनेषु	नानावतारमकरोद्भवनेषु
" 154 foot note line 5 while the latter killed	whereupon the latter killed
" 158 " 9 Devotiou	Devotion.
" " 10 Depth	depth
Page 160 l. 14 iHs	His
" " " 24 knutha	kuntha
" 161 " 6 छ	छा
" 161 " 11-19 Who is known as bent in three parts	Who bends Himself in three parts in an entrancing pose.
" 163 " 17 महाविष्णुःर्जगत्	महाविष्णुर्जगत्
" 164 " 10 create	creates
" 165 " 2 exterinsic	extrinsic
" 166 " 1 नारायणोऽङ्ग नरसुजलायना—	नारायणोऽङ्ग नरसुजलायना—
" 167 " 2 and a frogueout	and thus a part.
" " 10 Wonderfull.	Wonderful.
" 169 " 24 Shree Chritanya	Shree Chaitanya.
" " " 25 He entertained	He spontaneously entertained

	Incorrect	Correct
Page 168	1. I eyes	eyes and
„	15 devotion at	devotion. At
„ 170	„ 4 illufstratings	illustrations.
„ filial		paternal
„ 173	„ 3 thy attendant	Thy attendant
„	14	omit सर्वसुख etc altogether
„	17 Himself	Himself." (11)
„	21 krishna	krishna
„ 174	1 5 Umbrella Sandals	umbrella, sandals
„ 175	„ 22 His Incarnation, Lord	Lord Shree Shankar
	Shrse Shankorshena	shana's Incarnation
„ 177	„ 23 Ectacy	ecstasy
„ 178	„ 5 So	so
„	oceans	oceans
„ „	17 dermination	determination
„ 181	„ 18 sentiment	sentiment
„ 182	„ 17 dronk	drank
„	10 their	three
„	11 forth	fourth
„ 183	„ 19 world	worlds
„ „	18-20 the more... Daluge swe-	
	lled ;	the more they
		showered Love, the
		more the Deluge
		swelled and extended
		over the three worlds,
„ 184	„ 25 being a Sannyasia	through a Sannyasin
„ 185	„ 22 Submission at	Submission to
„ 186	„ 3 at	to
„ 187	„ 24 enjoyed	enjoined
„	5 Parkashanda	Prakashachandra
„ 188	20 & 21 become	became

Incorrect	Correct
" 193 " 9 God " " 17 manifestasion ;	God, manifestation ;
" 194 " 16 His body " " 9 Bishnu	His body, Vishnu
" " 17 रिष्यते	रिष्यते
" 197 " 13 Powers Aiswaryas	Powery (Aiswaryas)
" " " 16 Thema	Theme
" " " 17 Vedas whoever	Vedas, whoever
" 198 " 10 test	taste
" " 14 arrived	arrive
" 200 " 4-5 and and accordingly	and accordingly
" " " 19 Nityanda	Nityananda
" 201 " 5 as will as of	as will as those of
" 202 " 17 cripples	cripple
" 205 " 2 मुक्तिं	मुक्तिं
" " 3 kind	king
" " 21 name	Name
" 206 " 8 moved	moved by
" " 12 adamant	adamant
" " 15 manifeststs	manifests
" " 19 a single	only once the
" 195 " 6 God the	God. The
" " " 9 Shankarachaya	Shankaracharya
" " " 20 Cosoms, His	Cosmos by His
" 196 " 7 (तत्त्वमसि)	(तत्त्वमसि)
" " " 15 Shankarachaya	Shankaracharya
" " " 18 from	form
" 204 " 10-11 other मुक्ति)	other world मुक्ति :)
" 207 " 6 causes	cases
" 208 " 4 know	known
" 210 " 3 roopeetable	respectful
" " " 5 qualiteis	qualities
" " " 23 garlad	garland

Page	line	Incorrect	Correct
„	213 „	4 attends	attendants
„	„ „	5 Raghdna'tha,	Raghunatha,
„	„ „	5 Rooya	Roopa
„	„ „	6 danatana	Sanatana
„	215 „	8 suspiciously.	auspiciously.
„	216 „	12 up of the	up the
„	216 „	1 Paramanadapurce	ParamanandaPurce
„	„ „	9 offshoots	roots
„	217 6 & 7	fruit	fruits
„	222 „	4 अर्धाक्षीज	पदाक्षीज
„	223 „	5 प्रेमासरतरी	प्रेमासरतरी:
„	224 „	10 from	form
„	„ „	11 when	which
„	„ „	16 attend the Lord	attend to the Lord
„	225 „	1 ascetism	asceticism
„	„ „	21 Lord	Lord
„	228 „	10 as made	as he made
„	„ „	27 aer	are
„	230 „	3, 4 Lord Sreekrishna	Lord Sreekrishna
„	231 „	7 Ramanada	Ramananda
„	232 „	5 wer	was
„	233 „	6 Snpreme	Supreme
„	„ „	9,10 about	about
„	„ „	9 Name a	Name
„	235 „	12 type comradeship,	type of comradeship
„	236 „	1 exat	exact
„	237 „	5 fine	fine
„	„ „	7 Kalanibhi	Kalanidhi
„	238 „	18 was pure	was a pure

Page	line	Incorrect	Correct
" 241	, 4	सुख्य	सुखा
" "	, 17	down the	down to the
" "	, 15	Vedas. He	Vedas, He
" 243	, 6	Hence two	Hence these two
" "	, 2	At	at
" "	, 17	Braja	Braja)
" "	, 27	sones...Murarit	stones...Murari
" 245	, 16	is full of	becomes full of
" "	, 22	Kvichandra	Kavichandra
" 247	, 11	Paramanda	Paramànanda
" "	, 14	Salachana	Sulochana
" 248	, 10	Devotee	Devotees
" "	, 13	those	these
" "	, 19-10	Euumrated...the	Enumerated...tho
" 249	, 3	of of	of
" 250	, 3	इय	इय
" 255	, 21	Latar smiled	Latter smiled
" "	, 2	Conrse	course
" 257	, 10	Stree	Shree
" "	, 26	Lore	Lord
" "	, 21	kama	Rama
" "	, 6	dava	deva
" "	, 9	Haridayananda	Hridayananda
" "	, 17	mallee	màlee
" 258	, 17	Servant	Savant
" 260	, 23	Of all the three branches	of all the three branches
" "	, 27	Des'rie	Desire
" 262	, 4	प्रस दत्	प्रसोदत

Page	line	Incorrect	Correct
„ 264	„ 15	श्रीकृष्ण चैतन्य	श्रीकृष्णचैतन्य
„ 264	„ 9	made up	made up of
„ 265	„ 1	fanya	tanya
„ 267	„ 8	Condition	Conditions
„ „ „	15	Shreemabhhagabatam	Shreemadbhagabatam
„ „ „	27	aram	attain
„ 269	„ 17	Puranara	Purandara
„ „ „	18	Nauda	Nanda
„ „ „	„	Vsudeva	Vasudeva
„ „ „	26	chagādāsa	angādāsa
„ 270	„ 5	interproted	interpreted
„ „ „	6	extrolling	extolling
„ „ „	7	knowledge	Knowledge
„ 271	„ 4	wife	wife of
„ „ „	7	death	dearth
„ „ „	10	Viswa	Vishwa
„ „ „	19	Viswaroopa	Vishwaroopa
„ „ „	20	Shreemabhàgabatam	Shreemadbhàgabatam
„ „ „	22	तन्तु, ध्वङ्ग	तन्तु, ध्वङ्गे
„ „ „	23	It	O dear (king) it
„ 272	„ 4	viswaroopa	Vishwaroopa
„ „ „	10	viswaroopa	viahwaroopa
„ „ „	22	wealth	wealth
„ 273	„ 12	Neelam	Neelam
„ „ „	17	Shake	Shaka
„ „ „	19	(राशिः) in the constelation and	in the constellation राशिः) of Les (सिंहः and
„ „ „	23	(लग्नः), of	(लग्नः .

Page	line	Incorrect	Correct
„ 273	„ 21	Leo (सिंहः) when	when
„ 274	„ 6	Gaura Krishna	Gaura-Krishna
„ „	„ 13	name	Name
„ „	„ 18	over powered	overpowered
„ „	„ 20	Lord'	Lord's
„ „	„ 22	Nadia. (Shree Nawadweepa	Nadià (Shree Navadweepa
„ „	„ 24	आद्यगिरिः	उद्यगिरिः
„ 275	„ 13	From faith of mind	firm faith of mind
„ 276	„ 7	Arundhatee	Arundhatēe
„ 277	„ 1	Othod	Other
„ „	„ 13	Consort	Consorts
„ „	„ 17	Cmmaud	Command
„ 278	„ 5	doleà	dolà
„ „	„ 9	eatable	eatables
„ „	„ 12	Gakula	Gokula
„ „	„ 20	Brothers	Brother,
„ 279	„ 7	their house	their son. Their house
„ „	„ 15	Devine son,	Divine son,
„ 280	„ 4	coming	come
„ 281	„ 4	विष्मृतिश्च	विष्मृतिश्च
„ „	„ 18	चैतन्य कृष्णस्य	चैतन्यकृष्णस्य
„ „	„ 19	चेष्टयावनीतान्तरम्	चेष्टयावलीतान्तराम्
„ „	„ 14	Yashada	Yashodà
„ „	„ 19	चेष्टयावनीतान्तराम् ॥	चेष्टयावलीतान्तराम् ।
„ 282	„ 5	Devine	Divine
„ „	„ 17	that	there
„ „	„ 25	Chrkravartee	Chakravartee

Page	line	Incorrect	Correct
„ 282	„ 27	Lords	Lord's
„ 283	„ 3	adornes	adorns
„ 284	„ 14	brāhmanas and brāhmanas	brāhmanas and brahmanees
„ „	„ 25	pertake	partake
„ 285	„ 17	nourished	nourishes
„ 286	„ 5	pertook	partook
„ 288	„ 18	every bopy	everybody
„ 289	„ 18	सौख्यं	सौख्यौ
„ 290	„ 24	has witnessed	had witnessed
„ „	„ 26	promiscous	promiscuous
„ 291	„ 3	their	there
„ „	„ 18	Religon	Religion
„ „	„ 21	cause	case
„ „	„ 25	discused	discussed
„ 294	„ 3	Grammer	Grammar
„ „	„ 9	works	work
„ „	„ 26	effected	affected
„ 295	„ 2	Solace shree	Solace that Shree
„ „	„ 2	will	well
„ „	„ 20	ascetisism	asceticism
„ 297	„ 12	Raghināth's	Raghunāth's
„ 298	„ 5	Chaitanya the	Chaitanya
„ „	„ 16	who who	who
„ 298	„ 18	Incarnate the shape	Incarnate in the shape
„ „	„ 19	Shree in Sarswatee	Shree Saraswtee
„ 299	„ 15	(Banga· wherever he	(Banga). Wherever
		• went, made	He went, He made

Page	line	Incorrect	Correct
„ 300	„ 9	plpased.	pleased
„ 302	„ 8	pupils	people
„ 303	„ 12	द्वितीय श्रीलक्ष्मीरिव	द्वितीयश्रीलक्ष्मीरिव
„ 303	„ 13	भवानीभक्त्या	भवानीभक्त्युया
„ 305	„ 24-5	The second line of this complete न..... प्रतिष्ठिति	(should be omitted)
„ 306	„ 27	imply : her	imply her
„ 308	„ 2-3	expression three of idea	expression and three of idea
„ 309	„ 21	face	fact
„ „ „	„ 25	arise	arises
„ „ „	„	the ground	ground
„ 310	„ 16	in a fix mused	in a fix, he mused
„ 311	„ 2	know	knew
„ 312	„ 14	bounds	bonds
„ 314	„ 4	सुखाङ्गुलीऽहं	सुखाङ्गुलीऽहं
„ „ „	„ 14	principle	principal
„ 315	„ 26	खट्वा	खट्वा
„ 316	„ 6	Krishna	Vishnu
„ „ „	„ 27	Seven praharas	Seven praharas (21 hours)
„ 317	„ 10-15	हरिणाम्	हरिणाम्
„ „ „	„	foot note—of	on

Page	line	Incorrect	Correct
„ 317	„ 15	earnestness	emphasis
„ 318	„ 4	as	as a
„ 318	„ 20	आमानिना	अमानिना
„ „	„ 23	patient	forbearing
„ 319	„ 4	of	of the
„ 319	„ 16	going in	going on
„ 326	„ 5	Name	Names
„ 327	„ 15	Brahmana	Brahman
„ „	„ 29	in fix	in a fix
„ 328	„ 27	Shree Vishnu	Shree Vishnu's
			Temple
„ 334	„ 6	Sacrificing aammise	Sacrificing animals
„ 335	„ 15	fabricated	fanciful
„ „	„ „	within within	within
„ 336	„ 11	most terrible Lion	Great terrible Lion
„ „	„ 14	teeh	teeth
„ „	„ 15	they	thy
„ 338	„ 19	prevent	resist
„ 339	„ 23	Nimài. So	Nimài, so
„ 341	„ 8	distrust	disturb
„ 342	„ 20	ropeatedly	repeatedly
„ 344	„ 17	were not humiliated	did not feel humiliated
„ 346	„ 6	thereby	therefore
„ „	„ 10	Incarnatee	Incarnate

Page	line	Incorrect	Correct
„ 346	„ 20	Mnkunda Datta	Mukunda Datta
„ 347	„ 4-5	mood of Radha	mood of Shree Radha
„ „	„ 25	कृती:	कृतौ
„ 350	„ 1	मृगाक्षगणे	मृगाक्षिगणे:
„ „	„ 22	अचिन्ता	अचिन्ता:
„ 354	„ 6	Principal	Principle
„ 355	„ 19	bidding o Lord	bidding of Lord
„ 356	„ 10	Lords	Lord

END

